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AN
ESSAY

TOWARDS A PRACTICAL

English Grammar,

DESCRIBING THE

GENIUS and NATURE

OF THE

ENGLISH TONGUE;

Giving likewise

A Rational and Plain ACCOUNT of
GRAMMAR in General, with a fa-
miliar EXPLANATION of its Terms.

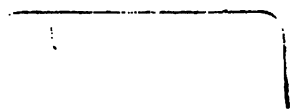
By JAMES GREENWOOD,
Sur-Master of St. Paul's-School.

Extera quid quærat, sua qui Vernacula nescit?

THE FIFTH EDITION.

LONDON:

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Street in the Strand. MDCCLIII.



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T O

Dr. Richard Mead,

Fellow of the College of
Physicians in *London*, and
FELLOW of the ROYAL
SOCIETY.

S I R,

Y OUR giving me leave to put the
First Edition of this *Essay* under
your Protection, encourages me to
lay the *Fourth* there also: And indeed it
would be great Ingratitude as well as
Imprudence in me, to offer to remove it
from that Shade, under which it has re-
ceived both Strength and Security. Be-
sides, I could not deny my self the Plea-
sure of taking Notice, that as your good
Sense, quick Apprehension, your ready
and solid Judgment have distinguished

A 2

you

The DEDICATION.

you in all the useful Parts of polite Learning: So your passionate Love towards it, has made you one of its principal Patrons. To these Qualifications having joined the Knowledge of Men and Things, you soon found Means of becoming serviceable to Mankind, in that which is of the greatest Use and Value, the Preservation and Restoration of Health, and have attained to that Skill and Knowledge in your Profession, which, as the wise Man has observ'd, shall lift up the Head of the Physician, and make him to be had in Admiration in the Sight of Great Men.

I am, SIR,

Your most Obliged

Humble Servant

JAMES GREENV

THE
P R E F A C E.

I NEED not, I hope, make any Apology for publishing a Grammar of our Mother Tongue, since it is too plain and evident, how necessary a Performance of this Nature is, and especially for those Persons who talk for the most Part just as they have heard their Parents, Nurses, or Teachers, (who likewise may happen to be none of the best Speakers) talk; without ever taking the Matter into any farther Consideration: It is indeed possible that a Young Gentleman or Lady may be enabled to speak pretty well upon some Subjects, and entertain a Visitor with Discourse that may be agreeable enough: Yet I do not well see how they should write any Thing with a tolerable Correctness, unless they have some Taste of Grammar, or express themselves clearly, and deliver their Thoughts by Letter or otherwise, so as not to lay themselves open to the Censure of their Friends, for their blameable Spelling or false Syntax.

For which Reason after several others, I have endeavoured to explain the Principles of Gram-

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mar in such a perspicuous and familiar Way, as may rather incite, than discourage the Curiosity of such who would have a clear Notion of what they speak or write. And herein I have had a Regard to three Things: In the first Place I was desirous to do what in me lay, to excite Persons to the Study of their Mother Tongue. Secondly, To give such a plain and rational Account of Grammar, as might render it easy and delightful to our English Youth, who have for a long Time esteemed the Study of this useful Art very irksome, obscure and difficult: And this their wrong and hard Notion seems to have proceeded, partly from the unpleasing and disadvantageous Manner it has been delivered to them in, and partly through the Want of having every Thing explained and cleared up to their Understanding as they go along: Not to mention the Teaching them Grammar in Latin, before they have learned any thing of it in English. And every Body must readily grant that the Way to come to a true and clear Knowledge of any Art, is to explain Things unknown, by Things that are known. And I dare be bold to say, that if the Grammar of our own Tongue was first Taught in our Schools, our Youth would in a far less Time, than they now commonly do, attain to an Understanding of the Latin Tongue, and also be better prepared for the Study of Things. My third Aim that I had in the writing this Treatise was, to oblige the Fair Sex, whose Education, perhaps, is too much neglected in this
Part.

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Particular: But I shall give you my Thoughts of this Matter, by transcribing part of a Letter which I wrote some Time ago to the Ingenious Author of the TATLER upon this Head.

—“ But among all the various Subjects,
“ of which you have so excellently treated,
“ there is none that is of that Importance
“ to the Publick, as the *Education* of Chil-
“ dren: For what can be a greater or more
“ noble Design than the Building up of a
“ Man? Or rather of making Mankind
“ more happy? This, Sir, is what you are
“ going to do, since by the Improvement
“ of the *Female Sex*, you will of course add
“ to the Happiness, Pleasure, and Advantage
“ of the *Male*. And I have often with con-
“ cern reflected on the Negligence, not to
“ say Ingratitude of our Sex, who seem so
“ generally careless in Cultivating and Adorn-
“ ing the Minds of those Beautiful Crea-
“ tures, that are the Delight and Ornament
“ of Mankind. Nay, what can be greater
“ Injustice than for a Father to find Fault
“ with the Weakness and Ignorance of Wo-
“ men, and yet neglect to cure the Weak-
“ ness, or instruct the Ignorance of his own
“ Daughter. There can be no just Excuse
“ made for so great a Piece of Neglect in
“ the *Education* of the *Fair Sex*: And all
“ that can be said is, that it is the Custom,
“ and we know not what Measures to take
“ to put Things upon a better Foot: But

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“ this, Sir, is what we hope and expect
“ from you, &c.” I have therefore endeavour-
ed to render every Thing easy and familiar to them,
by explaining every Word that might hinder their
learning these Matters with Pleasure.

I have in this Book taken in every Thing that
was material from Dr. WALLIS, but he writ-
ing for Foreigners, and in Latin, I have not pur-
sued his Method; as not being every where an-
swerable to my Design.

I pretend not to call this a Compleat Gram-
mar, no such Thing being to be expected from
any-one Person, but an E S S A Y, in which I
have, to the best of my Abilities, consulted the
Genius of our Language.

I must here confess, that I have been very
much obliged in the following Papers to Bishop
WILKINS's Real Character, Dr. WALLIS,
Dr. HICKES's Saxon Grammar; and I must
also take notice, that in two or three Places I
have made use of Mr. LOCK's Expressions, be-
cause I liked them better than my own.

As I am very much obliged to several Emi-
nent and Learned Gentlemen, who have honour'd
this Work with their Approbation: So I am in
a particular Manner to return Thanks to the
Reverend and Learned Dr. SAMUEL CLARK,
Rector of St. James's, who did me the Honour
to make Corrections to the whole Work: As al-
so to the Reverend and Learned Dr. DANIEL
WATERLAND, who has done me the like Ho-
nour: My Thanks are due likewise to my Learned
Friend

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Friend Mr. JOHN DENNIS, for his Essay towards an English PROSODY: I should be unjust to Mr. ANDREW READ, and Mr. — JONES, if I did not own the Favour of the judicious Remarks, they were pleased to communicate.

The Places marked with an Asterism or Star, are what are most necessary to be learned at the first going over: But what is to be learned, and what passed by, the discretion of the Teacher will best determine.

If any Gentleman will be pleased to make any Amendments or Additions to This, they shall be gratefully acknowledged and inserted in their proper Place, by

His humble Servant,

J. G.



Part of a Letter from Mr. ANDREW
ROSS, Professor of Humanity in the
University of GLASGOW, to the Au-
thor.

I had the Benefit of reading your Grammar, soon after it was published: I was, and still am, mightily pleased with it. I put it in the Hands of all my Scholars, as soon as I could get Copies enough to this Place; and now, several Months since, I could give my Probatum est to the great Use of both the Matter and Method. I have occasioned some young Persons of Quality and Distinction in the Country to begin the first Elements of Grammar Learning with it, and have partly seen, and partly been advised by Letters from their Tutors, that they have reaped great Advantages from it. Your Familiar Questions upon each Chapter, which I think are conceived with much Discretion, are of great Use, especially to the younger Scholars. I think your VOCABULARY answers the End of it extremely well, there can scarce be more of Nature and Things contained in so little Room, nor that more methodically ranged, &c.

A Cha-

A Character of this GRAMMAR given
by the Reverend Mr. ISAAC WATS,
in his Book, Intituled, *The Art of
Reading and Writing English.*

*Those who have a Mind to inform themselves
more perfectly of the Genius and Composition of
our Language, either in the Original Derivation
of it, or in the present Use and Practice, must
consult such Treatises as are written on Purpose;
amongst which, I know none equal to that Essay
towards a Practical English Grammar, compo-
sed by Mr. JAMES GREENWOOD; wherein
he has shewn the deep Knowledge, without the
haughty Airs of a Critick: And he is preparing
a new Edition with great Improvements, by the
friendly Communications of the Learned World.
When that ingenious Author has finished the Work
he designs, if he would deny himself so far, as
to publish a short Abstract of the three first Parts
of it, in two or three Sheets, merely for the In-
struction of common English Readers; I am well
assured it would give them an easier and better
Acquaintance with the Nature of Grammar, and
the Genius of their Native Tongue, than any
Treatise that has ever yet come within my Notice.*

Part of a Letter from the late Learned
Dr. HICKES to the Author.

Sir, I now give you very hearty, though very late Thanks, for your elaborate Essay towards a Practical English Grammar, which I read with great Pleasure; having had Thoughts for many Years to make an English Grammar, for which you will imagine I was in some Measure qualified, by my Knowledge of the ancient Saxon and Dano-Sax-English, as well as inclined to such a Work, &c.

Part of a Letter from the late Learned
JOHN CHAMBERLAYNE, Esq; Au-
thor of the Present State of Great-
Britain to the Author.

A Minister of the Swedish Church having consulted me about drawing up an English Grammar for the Use of his Countrymen, I referred him to yours, as a noble Superstructure, or a sure Foundation. Sir, I have long had Thoughts of attempting, what you have now done so well; but one Avocation or other has always kindred me, &c.

Dr.

Dr. WALLIS's
P R E F A C E,
With ADDITIONS.

The *Additions* have this Mark before them (").

SINCE it is customary to address the Reader at the Beginning of a Work; I think, I ought also to say something by Way of Preface, as well to shew the Reasons why I undertook this Work, and what I have done in it, as to give an Account of the Rise and Progress of the English Tongue.

The English Tongue, which we are to treat of, and which is now spoken, not only in England, but in Scotland, is not that ancient British Tongue which the first Britains formerly used; nor indeed any Branch of it, but a quite different one, brought hither by Strangers from foreign Parts.

There was spoken among us formerly a very ancient Language full of Beauty and Elegancy; common to us with the Neighbouring Inhabitants of * Gaul. For whether this Island was formerly join'd to Gaul by an Isthmus, or whether it has always been dis-joined by the Sea, and had no Commerce with it but on the Score of Neighbourhood, or

* By Gaul, we are to understand ancient France.

whether we received our first Inhabitants from them, or they from us, or from the Phœnicians, or Trojans, or elsewhere; This is certain, that both Nations had formerly the same Language and the same Customs: And truly, in my Opinion, the Galli and Willi, that is, the Inhabitants of France and Wales, have one common Denomination; for the Change of the Letters G or Gu, and W is very common, and Wallia, which we call Wales, is in the French Language Gales; and in the German Tongue the Gauls, or French, are called Walsen. It is generally agreed upon, that the People which are called Walli, or Wallones, are the Gauls or French; namely, the Inhabitants of Artois, and the Parts adjacent; as also these of Lombardy (which lies between the Alps and the River Rubicon) called Gallia Cisalpina; and Gascoigne, is likewise called Vasconia. So the French Words guerre, garant, gard, gardien, garderobe, guise, guile, gage, guichet, guimblet, guerdon, Guillaume, gagner, gâter, guetter, &c. signify the same with these English Words, War, warrant, ward, warden, wardrobe, wise, wile, wager, wicket, wimble, reward, William, to win, to waste, to wait, &c. So what are called in Latin Juglands, in some Parts of England, we call French Nuts, in other Parts, they are in the same Sense called Wall-Nuts, that is Wals-Nuts. So the Galatians, or Gallo Græcians are said to have carried away their Language with them out of Gaul, and according to Strabo, spoke two Languages, their own and the Greek: And, perhaps, after the same manner, Galloway in Scotland had its Name.

But this old Language, spoken in common by the Gauls and Britains, was before It hath great Affinity with the Eastern Languages. any thing recorded in History; so that we cannot trace the Original of the Tongue and People, but by Conjectures, or by Historians, upon whose Credit we may not entirely depend; and perhaps this, as the other Mother Tongues, had its Rise at the Confusion of Babel: For it still has a great Affinity with the Eastern Languages, as it appears not only in the Derivation of Words, as John Davies has remarked in his Welch Dictionary, and Samuel Bochart in his Geographia Sacra, or Sacred Geography, who thinks that the very Name of Britain, is derived from the Arabick or Punic Language.

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Language; namely that *BREITANNIKON* *Bretannike*: comes from *Barat anach*, which signifies the Land of Tin and Lead, and that the British Isles were called by the Greeks *Cassiterides*, a Word of the same Signification with *Bretannike*: But likewise in Syntax, which is performed by Prefixes and Affixes, and the various Permutation of the State, as appears from the Grammars of the Welsh Language, published in Latin by John Davis and John David Rice: For as the Hebrews have a State Absolute, and a State of Regimen; so the Welch have, as they express it, a Primary, Soft, a Liquid and Aspirate State, according to the Variety of Construction; to which I shall add, that the joining to Persons Names the Names of their Fathers, Grandfathers, and perhaps others of their Ancestors, was a Custom of the Eastern Nations; for Example, John David Rice, or to speak in their own Dialect, *Sion ap Dafyd ap Rhys*, is the same as John the Son of David the Son of Rice; and tho' now a-days they have the Names of their Families after the manner of the English, yet they are for the most Part meer Patronymicks; for the Names Price, Powel, Bowel, Bowen, Pugh, Parry, Penry, Prichard, Probert, Proger, &c. are no more than *Ap Rhys*, *Ap Howel*, *Ap Owen*, *Ap Hugh*, *Ap Harry*, *Ap Henry*, *Ap Richard*, *Ap Robert*, *Ap Roger*, &c. And Jones, Jenkins, Davyes, are meer Patronymicks, *Gryffith*, *Morgan*, *Howel*, *Teudor*, *Lluellin*, *Lloyd*, &c. are the Names of Ancestors; tho' the Word *Ap*, that is, *Mab* a Son, be left out; and so we are to judge of most of their other Names. But we must not discourse too largely of these Matters; those that would be further informed, I refer to the British History of Ponticus Virunnius, and to the Itinerary and Description of Wales, written by Giraldus Cambrensis; and to Mr. David Powel's Latin Annotations on both those Authors: They may likewise consult two Philological Treatises of Mr. John Davies, one of which is at the Beginning of his Dictionary, the other in his Grammar; and two like Treatises published by Mr. John David Rhesus, or Rice, and prefixed to his Grammar; one of them his, and writ in Welch, the other writ in Latin by Mr. Humphrey Pritchard; the Description of Britain by Mr. Humphrey Lloyd; Camden's Britannia, and Bochart's Sacred Geography, (Part. 2. l. 1. c. 39. 41. 42.)

And besides these, Bishop Usher's Antiquities of Britain, Verstegan's Antiquities in English; H. Lloyd's Chronological History of Wales, published in English by David Powel; Brerewood's Enquiries in English; and other Books of the like Subject, where may be found many Monuments of uncommon Learning; and although some Fables may be mixed among the most ancient Writings, as is common in the Accounts of a very old Date, yet without doubt, there is likewise a great deal of Truth to be met with.

How this old Language came to be disused in Gaul, and of the Original of the modern French Tongue.

But the ancient Language of both Nations is now almost every where lost. As to Gaul or France, after the Romans had subdued it, they endeavour'd to introduce their own Language, and therefore published all their Edicts, and other Writings in Latin; so that the old Cantabrian or Biscain Language in Spain, and that old one used in France, by Degrees grew obsolete, and came under the same Subjection with the People, and in its Room succeeded a broken kind of Latin, and this was called Romance, or Romanshe, the Roman Tongue; but nevertheless it still retained some Words of the old Language. "The Spaniards call to this Day, such Verses as they make in their Language, by the Name of Romances; and so did the French also, as may appear by the Title of the Poesy, written in French by John Clopinel, alias Meung, called Le Romant de la Rose; and afterwards translated into English by Geffery Chaucer, with the Title of The Romant of the Rose. And hence comes our Word Romances.

But when the Franks, or Franconians, a People of Germany, were led by Pharamond into Gaul, or France, they brought with them their own Language, which was of the same Original with the German, and our English, and not very much different from both, which continued among them for some time, and was called Lingua Franca, the Frank, or French Tongue, till the Gauls or Franks becoming one People, the Franks learned that broken or corrupt kind of Latin which prevail'd among the Gauls, mingling, without doubt, many Words of their own with it; yet they preserv'd their old Syntax, which is indeed the same with the Teuto-
nick.

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nick, but as different from the Roman, as it is from the old Gaulish; so that we cannot suppose that this Syntax was either received by the Romans, or transmitted to us by the ancient Gauls; and we may affirm the same thing of the Italian and Spanish Syntax, that the Lombards, Goths and Vandals, brought it thither out of Germany. And hence the Modern French had its Original, which still keeps its Name, as the People themselves do from the Franks. So that the ancient Gaulish Language is almost entirely lost in France, remaining only among the Inhabitants of Bretagne, who were a Colony from our Britains of this Island.

“ And because the foresaid old and true French, was in a manner all one with our ancient English; I will, to satisfy the curious Reader, give him here a Taste thereof in these few ensuing Verses, which are taken out of Otfri-
“ dus’s Preface to the four Gospels, translated by him about
“ four hundred Years ago, out of Latin into French Rhime.

Nu wil ih scriban unser heill. Old French.
Now will I write our Health.

Salvation.

Evangeliono	Deil.
Of the Gospel,	the Deal,
	the Part.

So ist nu hiar	begunun.
So it is now here	begun.
In Frenkifga	tungun.
In the French	Tongue.

“ Hereby it may appear, to such as are any whit ac-
“ quainted with our old English Tongue, what great near-
“ ness was between that and this ancient French; how-
“ beit the Author being a Scholar, hath framed two of these
“ his Words from the Latin, which indeed do not properly
“ belong to his own Language, that is Scriban and Evange-
“ liono. A Learned Gentleman is of Opinion, that Veritte-
“ gan has a little too hastily said so, because the Gothick
“ Version has Evangelion constantly, which is *εὐαγγέλιον*
“ exactly; and as to Scriban, it is no Latin Word, but is
“ derived from *σκήριφος* Penicillus.

How the British Tongue came to be disused in England.

The British Tongue had the same Fate among ourselves; for tho' it remain'd uncorrupted till the Times of the Romans, yet when Julius Cæsar, and others after him, had extended the Roman Empire, as far as Britain, altho' on the Account of its great Distance from Rome, and the small Resort of Romans hither, our own Language suffered less Alteration than that among the Gauls, Spaniards, and Lombards, who were a more neighbouring People to Rome, yet the Language in Britain receiv'd many Latin Words, which still remain, but so transform'd by the Rules and Syntax of the British Tongue, that the Change is not very great; and there is no doubt but that the Romans on the other hand, carried back with them many British Words, whether it were out of Britain or Gaul, of which we see a good Number collected by Camden, Bochart, and other Writers. But afterwards when the Anglo-Saxons, or English Saxons, a People of Germany, (if we may enlarge the Bounds of Germany, as some do, so as to comprehend Denmark and Norway) came into Britain about the same time that the Franks entered into Gaul, and after long Wars, had gained the Kingdom; they drove out the Britains, together with their Language, who nevertheless still inhabit the mountainous Parts of Cambria, or Wales, and are called Welch, and do yet keep their Language, as do some Cornubians, in the extremest Part of Cornubia, or Cornwall, and call it Lingua Cornubica, the Cornish Tongue: So likewise the People of Ireland (to which Place I can't find that the Romans or Saxons ever came) as also the Islanders and Highlanders of Scotland, (whose Language differs very little from that of the Irish) have a Language very near a-kin to the Welch, and which, perhaps, was formerly the very same, tho' now it is more different from the Welch, than either the Cornish Language, or that of Bretagne in France, but scarcely more different than the modern German is from the English. But Scaliger in his Book De Linguis Europæ, of the Languages of Europe, and others that follow him, particularly Merula in his Cosmography, reckoned that the Irish was a distinct Original Language, and that it had no Affinity with the British, which is a plain Mistake, as has been formerly observ'd by Camden,

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Camden, and the Thing needs no Proof. But whether it has any Relation to the *Lingua Cantabrica*, or *Biscaian Tongue of Spain*, I am altogether ignorant, neither have I leisure now to make a particular Enquiry, and I rather incline to the contrary Opinion; at least in those few specimens of the *Cantabrian* or *Biscaian* in *Merula*, I can find no Marks or Signs of the *Welsh Tongue*, tho' it is possible that the *Irish* do retain some *Cantabrian Words*, if they are descended, as many believe, from the *Iberi* or *Spaniards*; this is certain, that the *Hiberni*, or *Irish*, have many Words that are not of *British Original*, but whence they had them I cannot tell. But the Word *Cambria* *Wales*, tho' in Sound it be like *Cantabria* *Biscay*, yet perhaps it has a greater Affinity with the *Cimbri* or *Cimmeri*, (a People of *Cimbrica Chersonesus*, or *Jutland*, and Mr. Camden has shewn that the *Gauls* were anciently called *Cimbri* or *Cimmeri*) than with the *Cantabri* (the People of *Biscay* in Spain;) for a *Welchman* is called in his own Language, *Cymro* or *Cumro*, and it is believ'd that he derives that Name from *Gomer*, who, according to Scripture, was *Japhet's eldest Son*, and the *Grandson of Noah*.
 And this *Gomer* ought to be looked on as the first and true Father of the *Gauls*, commonly called *Galatians* by the Greeks, and the first Name that they went by, while yet in Upper Asia, was that of *Gomarites* or *Gomarians*; after which they had that of *Sacae*, or *Sagues*, and under that became very famous in the Countries of *Margiana* and *Bactriana* [which were in *Persia* Northward to the *Caspian Sea*, and *Mount Taurus*.] But having in after Ages multiplied apace, and in several Incursions made themselves Masters of *Lesser Asia*, *Thrace*, the *Ile of Crete*, and all *Greece*, they affected the Name of *Titans*, or the Children of the Earth; and it was under this Name, so much celebrated by the ancient Poets and Historians, that they perform'd such mighty Things, both in part of Asia, and all over Europe, for the Space of above three hundred Years. Besides we find that some of these People, having separated from the rest, who continued in Upper Asia, and seized on the Northern Parts, above the *Euxine Sea*, and far beyond the *Danube*, were called *Cimbri*, or *Cimbrians*, that is, Men of War: and

" and these were they which the Greek Poets called Cimmerians; after which this warlike People took the Name of Celtae, when they settled in the Provinces of Europe. And lastly, they had the Name of Gauls, after they had thoroughly fixed themselves in those rich Countries, situated between the Ocean and the Rhine, and between the Alps and the Pyrenees; but the two Names, Celtae and Gauls, signify Potent and Valiant Men. M. Pexron.

But what we have said of the Gauls, that after the Arrival of the Franks, they in Time recovered their own Language, tho' called by another Name, (I don't mean their primitive Language, but what succeeded it) by Reason of their becoming one People together with the Franks; this could not happen in England, for the Britains, tho' they endured a thousand Calamities, yet being very zealous for their Religion, which was Christianity, and the Rites and Customs of their Country would never admit of such a Commerce or Union with the Saxons, who at that Time were Heathens, but bore a deadly Hatred towards them for many Ages, which is scarce yet laid aside.

Now the Saxons, as has been observ'd, having made themselves Masters of the Ancient Seats of the Britains, named that Part of Britain which they had conquered England; and the Tongue which they brought with them English; which we now commonly call Saxon, or Anglo-Saxon, to distinguish it from our modern or present English. But the Anglo-Saxon, as likewise the Frank or French Tongue, the present German Dutch, Swedish and Prussian Tongues, are Branches of the old Teutonic. The Anglo-Saxon Tongue remained here, in a manner, pure and unmixed, till the Time of the Normans; only it received some Welch Words, as the Welch did likewise some of theirs; for altho' the Danes, in the mean Time, came into England, yet the Tongue suffered no considerable Change, the Danish Tongue being almost the same, or very near a-kin to it.

But when William Duke of Normandy, called the Conqueror, brought over his Normans hither, having got Possession of England, he attempted an Alteration.

Alteration of the Language, endeavouring to introduce the French Tongue; that being the Language which he himself used in Normandy; for tho' the Normans, or Northmans, while they were a People of Norway, as formerly they were, spoke the same Tongue with the Saxons who had been their Neighbours, namely, that which was then spoken by the Saxons in England; but after the Normans came into Neustria (which was long after called Normandy) they changed their Native Language for the French, which was made up of the Romans, or Franco Gallick; and this was the Language which the Conqueror had a Mind should be settled in England with himself, wherefore he took no small Care to have all Diploma's, publick Edicts, and other judicial Matters, written and performed in the Neustrian, or French Tongue. But his Attempts proved unsuccessful, because the Number of the Normans that came hither was very small, in Comparison of the English with whom they were embodied or mixed; wherefore the Normans lost or forgot their own Language, sooner than they could make any Change in the English. But tho' for this Reason the old English Tongue kept its Ground, yet this Disadvantage arose from these Endeavours of the Conqueror, that many French Words, tho' for the most part of Latin Original, crept into the English, and many English Words by Degrees grew out of Use. For as to the Derivation of some Words, we may thus judge; that the Words which the French have, that are of German Original, brought thither by the Franks, altho' they may now chance to be common to us, with the French, yet we are to reckon them originally our own, rather than borrowed from them: So likewise as to the old Gaulish Words which they retain, now common to them with the Welch, and which we likewise have kept from the old British Language, we are to think, that we received them from the Welch, rather than from the French.

And I am of Opinion, that a tolerable Reason may be given why the Names of those living Creatures, are originally German, whose Flesh, when prepared for Food, we call by French Names; as for Instance, an Ox, a Cow, a Calf, a Sheep, a Hog, a Boar, a Deer, &c. are German Names; but Beef, Veal, Mutton, Pork, Brawn, Venison,

Ec. are French: The Reason then, I take to be, is that the Norman Soldiers did not so much concern themselves with Pastures, Parks, Pens, and other Places, where those Creatures were looked after and kept, which therefore preserved their ancient Names; as with Markets, Kitchens, Feasts and Entertainments, where the Food was either prepared or sold, whence it received new Names.

But from that Time a vast Medley of foreign Words has been received into our Language; not that the English is of it self poor and barren, but is sufficiently enriched with Words and Elegancies; and, if I may so speak, is copious to an Excess. Nor is there any Word, which it cannot furnish us without of its own Store, to express our most refined Conceptions, in a significant and full Manner. The Poems of our Countryman Spencer are a sufficient Proof of this, whose Expression is neat and elegant, copious and full of Variety, yet pure and beautiful, without the Help of outlandish Ornaments. But however, some Mixture could hardly be avoided, considering our Commerce with Strangers, and the frequent Marriages of our Princes with Foreigners, to which we may add, that excessive Lust of Novelty, which, at least in this latter Age, has stung many with an Itch of bringing in beyond-Sea Words without any manner of Necessity. Some People being of Opinion, that nothing can be well or elegantly expressed, that carries not with it an uncommon Sound, or a French Air. Whereas our Ancestors misliked nothing more in King Edward the Confessor, than that he was Frenchified; and accounted the Desire of a foreign Language then to be a foretoken of the bringing in of foreign Powers, which indeed happened. And as Mr. Camden observes, for the Honour of our Native Tongue, Henry Fitz Allen, Earl of Arundel, in his Travels to Italy, and the Lord William Howard of Effingham, in his Government of Calice, albeit they were not ignorant of foreign Tongues, would answer no Strangers in Writing, but in English. And Cardinal Wolsey, in his Embassy into France, commanded all his Servants to use no French, but meer English to the French in all their Conversation with them: And if this good Custom of speaking no other Tongue but the English, did but once prevail at our Court, the English Tongue would be more studied at Home, and valued Abroad. But

“ as to our daily borrowing abundance of Words, I cannot
 “ think our Language is better’d by it; especially if we consi-
 “ der what a great Number of noble, full and well sounding
 “ Words, that were of our own growth, we have, like un-
 “ natural Parents expos’d and turn’d out of Doors; a List of
 “ which I may some time or other present the World with.
 “ And Mr. Dryden, in the Dedication of his Juvenal to my
 “ Lord Dorset has these Expressions: In my Opinion, ob-
 “ solete Words may then be laudably revived, when either
 “ they are more sounding, or more significant than those
 “ in Practice; and when their Obscurity is taken away,
 “ by joining other Words to them, which clear the Sense
 “ according to the Rule of Horace, for the Admission of
 “ new Words. But in both Cases, a Moderation is to be
 “ observed in the Use of them; for unnecessary Coinage, as
 “ well as unnecessary Revival, runs into Affectation; a
 “ Fault to be avoided on either Hand.

Thus, partly by these Mixtures, partly The present En-
 by Length of Time, which causes strange glish Tongue.
 Alterations in all Languages, the old
 Anglo-Saxon Tongue was changed into the present English;
 which hath been received likewise into the chief Parts of
 Scotland; which I believe chiefly happened when the Nor-
 mans invaded England; for several of the English Royal
 Family, Nobility and Commonalty, being driven out of Eng-
 land, did with themselves carry their Language into Scot-
 land, which being improved by continual Commerce, did so
 far prevail, that the English and Scotch Tongues are now
 the same; unless we should rather say, that the more polite
 Part of Scotland, and that which is nearest England, has
 got the same Inhabitants with those of England, who were
 descended from the Saxons, and formerly made Part of the
 Kingdom of Northumberland: For the Scotch Highlanders
 call the Lowlanders as well as the English, Saxons, that
 is, Saxons; but they formerly called themselves Gael, and
 Gaiothel; but the Highlanders and Islanders, that is the
 Inhabitants of the Isles adjacent, who inhabit a great, tho’
 the more uncultivated Part of Scotland, which lies North-
 West, retain to this Day the ancient British, or rather Irish
 Tongue: For they are the Remainders of the Picts, that is,
 the most ancient Britains, who disdaining the Roman Yoke,

fled into the mountainous and rough Countries, and mingled with the Scots, (the Descendants of the Scythians or Goths,) who came thither out of Ireland, " Mr. Edmond Spencer, " our famous Poet, in his View of the State of Ireland, says, " That there were two Kinds of Scots (as may be gathered " from Buchanan) the one Irin, or Irish Scots, the other " Albin Scots ; for these Scots are Scythians who arrived in " the North Part of Ireland, where some of them after " passed into the next Coast Albine, now called Scotland, " which after much Trouble they possessed, and of themselves " named Scotland : but in Process of Time (as it is commonly seen) the Dominion of the Part prevailed in the whole, " for the Irish Scots putting away the Name of Scots, were " called only Irish, and the Albine Scots, leaving the Name " of Albine were called only Scots. Therefore it cometh " thence that of some Writers, Ireland is called Scotia Major, and that which now is called Scotland, Scotia Minor. " And he says that the Scythians did from themselves name " what we call Scotland, Scuttenland, which by Contraction became Scutland, or Scotland. And we learn from " the Chronicum Saxonicum, or Saxon Chronicle, and from " Bede's Ecclesiast. Hist. 1. 1. That Ireland was anciently " called Scota Ea, the Scots Island ; and the learned Bp. " Gibson, in his Explication of the Names of Places at the " End of the Chronicum Saxonicum, p. 43. under the Word " Scottas, says, Scoti quo nomine apud Historicos nonnunquam appellantur Hiberni, ut & Scotiæ nomine vocatur Hibernia. That is among some Historians, the Irish are " called by the Name of Scots, as Ireland is by the Name of " Scotland." The English Language then which we are to treat of, is a Branch of the Teutonical, as the present German, Dutch, Danish, and those that are a-kin to them ; and our Language differs from them, just as they do from one another. " But I am afraid I have already exceeded " the Bounds of a Preface, yet I cannot pass by two or three " Things, which if not necessary, may notwithstanding be " entertaining to some Persons ; namely, some Account of the " Mother Tongues ; and of the various Changes that our " Language has undergone for several Ages : Afterward, " we shall answer an Objection made against our Language, " and then give our Reasons for undertaking this Work.

" Because

“ Because we have had Occasion to make
 “ mention of the Mother Tongues, it may Of the Mother
 “ not be disagreeable to some Readers if I Tongues.
 “ give some Account of them. Tongues
 “ then are either Mother Tongues, or Dialects: Mother
 “ Tongues, are those out of which many Dialects, like so
 “ many Branches, are drawn. These Branches of one Mo-
 “ ther Tongue have some Affinity one with another; but be-
 “ tween the Mother Tongues themselves there is no Affinity
 “ at all. The Mother Tongues, which are so wholly diffe-
 “ rent one from another, are in Number Eleven; of which
 “ Four are more Noble, the other seven of less Dignity;
 “ those we call the greater, these the less Mother Tongues.
 “ The same Word in the Original Tongue, by diverse Inflecti-
 “ ons, and Changes makes diverse Dialects; as the same
 “ Word in Latin, diversely varied, produces the Italian, Spa-
 “ nish, and French Dialect: So the Latin calls a Son-in-Law,
 “ Gener; the Italian, Genero; the Spanish, Yerno; the
 “ French, Gendre; all which are Latin in their Original,
 “ but according to the Variation, are respectively appropriated
 “ to the aforesaid several Dialects, or Languages.

“ The Four chief Mother Tongues, are Greek, Latin,
 “ Teutonical, and Sclavonical.

“ 1. The Greek was anciently of very great Extent, not
 “ only in Europe, but in Asia too, and Africk, where seve-
 “ ral Colonies of that Nation were planted; by which Dis-
 “ persion and Mixture with other People, it did degenerate
 “ into several Dialects. Besides those Four that are common-
 “ ly noted, the Dorick, Ionick, Æolic, Attick; Herodo-
 “ tus doth mention four several Dialects of the Ionick: The
 “ Inhabitants of Rhodes, Cyprus, and Crete, had each of
 “ them some Peculiarity in their Language; and the present
 “ Coptick, or Egyptian, seems both from the Words and the
 “ Character, to be a Branch of this Family, and was proba-
 “ bly spread amongst that People in the Days of Alexander
 “ the Great, upon his Conquering of them: Though some
 “ conceive that there were at least 30000 Families of Greeks
 “ planted in that Country long before his Time.

“ 2. The Latin, though this be much of it a Derivation from
 “ the Greek, (of which the present French, Spanish, and Ita-
 “ lian are several Off-springs and Derivations) had anciently
 “ four several Dialects, as Petrus Crinitus shews out of Varro.

“ 3. *The * Teutonick or German, is now distinguished into Upper and Lower. The Upper hath two notable Dialects.*
 “ 1. *The Danish, Scandian, or perhaps the Gothick, to which belongs the Language used in Denmark, Norway, Swedeland, and Iceland.* 2. *The Saxon, to which appertain the several Languages of the English, the Scots, the Frisian, and those on the North of the Elbe.*

“ 4. *The Sclavonick is extended, though with some Variation, through many large Territories, Muscovy, Russia, Poland, Bohemia, Vandalia, Croatia, Lithuania, Dalmatia; and is said to be the Vulgar Language used amongst Sixty several Nations — The Languages of less Extent are, 1. The Albanese, or old Epirotick, now used in the Mountainous Parts of Epirus. — 2. The European Tartar, or Scythian, from which some conceive our Irish to have had its Original.*

“ *As for the Turkish Tongue, that is originally no other than the Asiatick Tartar, mixed with Armenian and Persian, some Greek, and much Arabick.* 3. *The Hungarian, used in the greatest Part of that Kingdom.* 4. *The Finnick, used in Finland, and Lapland.* 5. *The Cantabrian, used among the Biscainers, who live near the Ocean on the Pyrenean Hills, bordering both upon France and Spain.* 6. *The Irish in Ireland, and from thence brought over into some Parts of Scotland; though Mr. Camden would have this to be a Derivation from the Welch.* 7. *The old Gaulish or British, which is yet preserved in Wales, Cornwall, and Britain in France. To this Number Mr. Brerewood doth add four others, viz. 1. Arabick, now used in the steep Mountains of Granata, which is yet a Dialect from the Hebrew, and not a Mother Tongue. 2. The Cauchian in East-Friseland. 3. The Illyrian, in the Isle of Veggia. 4. The Jazygian, on the North Side of Hungary. Besides this Difference of Languages in their first Derivation, every particular Tongue hath its several Dialects. Though Judæa were a Region of a very narrow Compass, yet was it not without its Varieties of this Kind, witness the Story concerning Shibboleth and Sibboleth, and that of the Levite, who*

* *The Teutonick branches out into German, Saxon, and Danish. The German into Upper and Lower. Vide Thomass. Gloss. pr. 67.*

“ was

“ was discovered by his Manner of Speech; and St. Peter’s
 “ being known for a Galilean, (Judges xii. 18. and Matth.
 “ xxvi. 21.) ’Tis so generally in other Countries, and particu-
 “ larly with us in England, where the Northern and Western
 “ Inhabitants do observe a different Dialect from other Parts
 “ of this Nation, as may appear from that particular Instance
 “ mentioned by Verstegan: Whereas the Inhabitants about
 “ London would say, I would eat more Cheese if I had
 “ it; a Northern Man would speak it thus, I sud eat
 “ mare Cheese gyn ay had et; and a Western Man thus,
 “ Chud eat more Cheese an chad it. Every one of these
 “ reputed Mother Tongues, except the Arabick, (and per-
 “ haps the Hungarian) was used in Europe, during the Time
 “ of the Roman Empire. But whether they were all of them
 “ so ancient as the Confusion of Babel, doth not appear; there
 “ wants not great Probability to the contrary for some of them.
 “ It hath been the Opinion of some, particularly Boxhor-
 “ nius, that the Scythian Tongue was the common Mother
 “ from which the Greek, Latin, German, and Persian
 “ were derived, as so many Dialects; and Salmasius, in his
 “ Treatise, De re Hellenisticâ, inclines to this Opinion [P.
 “ 366.] Scythia igitur quæ ad Septentrionem, omnes fermè
 “ gentes evomuit cum suis Linguis quæ Europam &
 “ Asiam inundarant. That is, most of the Nations,
 “ with their Languages, which over-ran Europe and Asia,
 “ came from Northern Scythia. And Philip Cluve-
 “ rius conjectures, that Germans, Gauls, Spaniards, Bri-
 “ tains, Swedes, and Norwegians, did anciently use the
 “ same Language. One principal Argument used for this is,
 “ the Agreement of those remote Nations in some radical Words.
 “ Joseph Scaliger observes, that the Words Father, Mother,
 “ Brother, Bond, &c. are used in the Persian Tongue, with
 “ some little Variety, in the same Sense and Signification as
 “ they are used with us. The Learned Monsieur Pezron, in
 “ his Antiquities of Nations, seems to give a tolerable Account
 “ of this Matter. The Persian Language, says he, is in many
 “ things like the Teutonical, or High-Dutch; and that
 “ Likeness is sometimes so apparent, that very learned Men have
 “ stood amazed at it; which they needed not to be, had they
 “ well considered that those two Nations, I mean the Persian
 “ and German, had anciently received very numerous Colo-

“ *mies, that came from the same People, such as lived in Up-*
 “ *per Asia, known by the Name of Daes, in Latin Dax, or*
 “ *Dai. For when they passed into Europe, they were called*
 “ *Dacians, and were the Daci of the Romans, who were of-*
 “ *ten intermixt with the Getae, and that made the Anci-*
 “ *ents sometimes confound the two Nations. The Teutones*
 “ *had their Origin from these Dacians that came from Asia,*
 “ *but more particularly from the Phrygians. These Dacians*
 “ *had several Times sent Colonies amongst the Parthians and*
 “ *Persians, their Neighbours; and it may be said, that the*
 “ *Arfacidan Parthians reigned in Asia mainly by their Help.*
 “ *These Things considered, it is not to be wondered, that the*
 “ *Persian Language, notwithstanding the Changes it may have*
 “ *undergone, had anciently, and even still retains, so much*
 “ *Likeness in many Things to the Teutonical.*

Of the various “ Having thus done with what we
 Changes of the “ had to say about the Mother Tongues,
 English Tongue. “ we shall now proceed to give some
 “ Examples of the Changes which our
 “ own Language has suffered. Now, besides the common
 “ Fate and Corruption to which Languages, as well as all
 “ other human Things are subject, there are many particular
 “ Things which may occasion the Changes of a Language:
 “ The mixture with other Nations in Commerce; Marriages
 “ in Royal Families, which do usually bring some common
 “ Words into a Court-Fashion; that Affectation incident to
 “ some Eminent Men in all Ages, of coining new Words, and
 “ altering the common Forms of Speech for greater Elegancy;
 “ the Necessity of making other Words, according as new Things
 “ and Inventions are discovered: Besides the Larus of foreign
 “ Conquests usually extended to Letters and Speech, as well as
 “ Territories; the Conqueror commonly endeavouring to propa-
 “ gate his own Language, as far as his Dominions; which
 “ is the Reason why the Greek and Latin are so universally
 “ known. For as no Person in the Provinces could enjoy the
 “ Benefit of the Roman Freedom with any Honour, and re-
 “ main ignorant of the Roman Tongue: So in Embassies,
 “ Suits, Appeals, or whatever Provincial Business happened,
 “ nothing was allowed to be handled or spoken in the Senate
 “ at Rome, but in the Latin Tongue. The Larus also where-
 “ by the Provinces were governed, were all written in that
 “ Language,

“ Language, as being in all of them, except the Municipal
 “ Cities, the ordinary Roman Law. Moreover the Pretors
 “ of the Provinces, were not allowed to deliver their Judg-
 “ ments but in that Language: And we read, in Dion Cas-
 “ sius, of a principal Man in Greece, that by Claudius was
 “ put from the Order of Judges, for being ignorant of the
 “ Latin Tongue: And to the same Effect in Valerius Maxi-
 “ mus, l. 2. c. 2. that the Roman Magistrates would not
 “ give Audience to the Grecians (therefore much less to the
 “ barbarous Nations) but in the Latin Tongue. Besides this
 “ there were publick Schools erected in sundry Cities of the
 “ Provinces, which we find mentioned in Tacitus, Hierom,
 “ and others, in which Schools the Roman Tongue was the
 “ ordinary and allowed Speech: These Things were no small
 “ furtherance to that Language. But instead of following
 “ these brave Examples, we, for the Advancement of our
 “ Language, send our Boys and Girls to learn French, a Cu-
 “ stom, especially as it relates to the Female Sex, very ridiculous
 “ and nonsensical; but of this we may have an Occasion to
 “ speak in another Place. But to return to our Point.

“ When a Nation is over-spread with several Colonies of
 “ Foreigners, though this does not always prevail to abolish the
 “ former Language, yet if they make any long Abode, this
 “ must needs make such a considerable Change and Mixture
 “ of Speech, as will very much alter it from its original
 “ Purity. Those learned Languages which have now ceased
 “ to be vulgar, and remain only in Books, by which the Pu-
 “ rity of them is regulated, may, whilst those Books are ex-
 “ tant and studied, continue the same without Change. But
 “ all Languages that are vulgar or common, as those learn-
 “ ed ones formerly were, are upon the fore-mentioned Occa-
 “ sions subject to so many Alterations, that, in Tract of Time,
 “ they will appear to be quite another Thing than what they
 “ were at first.

“ The Liturgies of St. Basil, and St. Chrysostom, which
 “ are yet used in the Greek Churches in their publick Worship,
 “ the one for solemn, the other for common Days, have been a
 “ long Time unintelligible to that People; so much is the vul-
 “ gar Greek degenerated from its former Purity. Brere-
 “ wood's Enquiries, c. 2. and 6.

" And Polybius l. 3. c. 22. testifies that the Articles of
 " Truce between the Romans and Carthaginians could scarce
 " be understood by the most learned Roman Antiquaries 350
 " Years after the Time of their making. If any English
 " Man should now write or speak as our Fore-fathers did
 " about six or seven hundred Years past, we should as little
 " understand him as he would a Foreigner. But I shall now
 " proceed to give some Specimens of our old Language.
 " What the Saxon Language was, at their first Arrival into
 " England about the Year 440, doth not appear; but it is
 " most probable that the Changes and Differences of it, have
 " been somewhat proportionable in several Ages. The most
 " ancient Saxon that we can meet with, is in the ancient Sax-
 " on glossed Evangelists, which were wrote about the Year of
 " Christ 700 *, by Eadfride the eighth Bishop of Lindisfarne,
 " or Holy-Island; these Evangelists are divided according to
 " the ancient Canon of Eusebius, not into Chapters; for Ste-
 " phen Langton Archbishop of Canterbury, first divided the
 " Holy Scriptures into Chapters, about the Year 1200, or
 " some little Time after; as Robert Stephens did into Verses,
 " who lived about the Middle of the 15th Century.

" But the Rev. Dr. Prideaux, in his valuable and learned
 " Performance called the Connection of the History of the Old
 " and New Testament, Part 1st, L. 5. makes Hugo de Sancto
 " Caro the Author of this Invention, who being from a Do-
 " minical Monk advanced to the Dignity of a Cardinal,
 " and the first of that Order that was so, is commonly called
 " Hugo Cardinalis. The Psalms indeed were always divided
 " as at Present. For St. Paul, Acts xiii. 33. in his Sermon
 " at Antioch in Pisidia, quotes the second Psalm. But as
 " to the rest of the Holy Scriptures, the Division of them in-
 " to such Chapters as at present, is what the Ancients ne-
 " ver knew of. Balæus Cent. 3. p. 275. The Greek Bibles

* About the Year of Christ 700. The Latin Text
 may be as old as A. D. 686. But the Interlinear Saxon
 Version, or Dano-Saxon, appears to be no older than King Al-
 fred's Time, and so may be set about 880, and not higher.
 (Vide Wanley's Catalogue, p. 252.) This therefore, as a Re-
 verend and Learned Gentleman has observed, cannot well be
 called the most ancient Saxon.

" among :

“ among Christians anciently had their τίτλοι, and κεφάλαια,
 “ but the Intent of them was rather to point out the Sum or
 “ Contents, than to divide the Books; and they were vastly
 “ different from the present Chapters, for many of them con-
 “ tained only a very few Verses, and some of them no more
 “ than one.

“ The Saxon is thus.

“ Fader uren thu arth or thu bist in heofnum or in heofnas,
 “ Father our thou art or thou beeſt in Heaven,
 “ ſie gehalgud noma thin to cymeth ric thin. Sie willo
 “ be ballowed Name thine come Kingdom thine. Be Will
 “ thin ſuae is in heofne and in eorþa. Hlaf uſerne ofer-
 “ thine as is in Heaven and in Earth. Bread our over-
 “ wiſtlic ſel us to dæg; and forgeſ us Scylda uſra,
 “ ſubſtantial give us to Day; and forgive us Debts ours,
 “ ſuae ue forgeſon Scyldgum uſum. And ne inlead uſiþ
 “ as we forgive Debtor our. And not lead in us
 “ in Coſtunge, ah gefrig uſich from Yſle.
 “ into Temptation, but deliver us from Evil.

“ The next oldeſt Copy of the Lord's Prayer is the Dano-
 “ Saxon one, called Ruſhworth's. V. Wanley, p. 81. The
 “ Age is about 900.

“ Fader ure thu the in heofnum earth. Beo gehalgud
 “ Father our thou who in Heaven art. Be ballowed
 “ thin noma. Cume to thine rice, weorthe thin willa
 “ thine Name. Come thy Kingdom, be done thy will
 “ ſwa ſwa on heofune ſwile on eorþe. Hlaf uſerne
 “ as in Heaven as in earth. Bread our
 “ or ure daeghwamlicu or iſtondenlice ſel us to-dæg and
 “ our daily hourly give us to Day and
 “ forlete us ure ſcyld ſwa ſwa we ec forleten thaem the
 “ forgive us our Debts as we forgive them who
 “ ſcyldigat with us and ne gelaet us geleade in coſtningae.
 “ treſſpaſs againſt us and not let us be led into Temptation.
 “ Ah geleſe us of Yſle.
 “ But deliver us from Evil.

“ About the Year 960, Elfrick, who was made Abbot of
 “ Malmesbury by King Edgar, thus writeth to one Sigferth,
 “ againſt the Marriage of Priests; for one Ankor, who lived

" with Sigeferth defended the Marriage of Priests, affirming
 " it to be lawful. The Epistle begins thus,
 " Ælfric abb, gret Sigeferth freondlice ; me is gesead that
 " thu sædest be me that ic other tæchte on Engliscen
 " gewriten other eower Ancor aet ham med eow tæchth ;
 " forþam the he swutelice sægth, that hit seo alefd that
 " Mæsse-preostas wel mot wifygon, and mine gewriten
 " withcwetheth thyfen. *That is, Elfrick Abbot greets Si-*
 " *geferth friendly ; me is gesead, to me it is said, that thu,*
 " *that thou, sædest be me, readest or speakest by me, that*
 " *ic other tæchte, that I other teach, on Engliscen gewriten,*
 " *in my English Writing, other eower Ancor, other or than*
 " *your Ancor, aet ham med eow tæchth, at home with you*
 " *teacheth ; forþam the he swutelice sægth, for then, or be-*
 " *cause that he soothly saith, that hit seo alefd, that it is al-*
 " *lowed, that Mæsse-preostas, that Mass Priests, wel motan*
 " *wifigon, may take Wives, and mine gewriten and my*
 " *Writings, withcwetheth thyfen, gainsayeth this. Here*
 " *any one may perceive a great many English Words.*
 " *And in the Saxon Homilies there is this remarkable Ex-*
 " *pression ; whence we may perceive, that Rome, at that*
 " *Time, had not resolved to derive her Church from St. Pe-*
 " *ter. Seint Pouel the is the hegeft Lareow the we hab-*
 " *beth inne hælig Kirk. St. Paul who is the higheft Tea-*
 " *cher we have in holy Church.*

" *The Charter that William the Conqueror gave to the*
 " *City of London, which was about the Year 1066, ran*
 " *thus ;*

" *Williem King, greets Williem Biscop and Godfred*
 " *Porterefan, and calleþ a Burghwærn binnen London, Fren-*
 " *cisce & Englise Frendlice & ic kiden eoy, yeet ic wille*
 " *yeet git ben ealra weera lagayweord, ye get weeran on*
 " *Edwaerds daege kings. And ic will yeet ælc child by*
 " *his Fader Yrfname, æfter his Faders daege. And ic nelle*
 " *ge wolian, yeet ænig man eoy ænis wrang beode. God*
 " *eoy heald. That is,*

" *William King greets William Bishop, and Godfrey Port-*
 " *greeve [Lord Mayor] and all the Burgesse [Citizens] with-*
 " *in London, French and English friendly. And I make*
 " *known to you, that I will that ye be all your Law-worth*
 " *that*

The P R E F A C E.

21

" that ye were in Edward's Days the King. And I will
 " that each Child be his Father's Heir after his Father's
 " Day. And I nill [will not] suffer that any Man you any
 " wrong beode [be done.] God you save, or keep.

" In the famous Psalter of Trinity College, written, as
 " Mr. Wanley judges, in the Time of King Stephen,
 " (Wanley, p. 168.) the Lord's Prayer is thus; which a
 " learned Doctor places A. D. 1130.

" Fader ure the art on heofone, sy gebletsob name thin,
 " swa swa on heofone and on eorþan breed (hlaf) ure deg-
 " wamlich geof us to daeg, and forgeof us ageltes ura,
 " swa swa we forgeofen agiltendum urum. And ne led
 " us on costunge, ac alys us fram yfele swa beo hit.

" About the Year 1160 in the Time of King Henry the
 " Second, the Lord's Prayer was rendered thus, and sent
 " over from Rome by Pope Adrian, an English Man, turned
 " into Rhime, that the People might more easily learn and
 " remember it.

" Ure Fadyr in Heven rich,
 " Thy Name be halyed ever lich,
 " Thou bring us thy michell blisse :
 " Als hit in Heaven y-doe,
 " Evar in Yearth beene it also :
 " That holy Bread that lasteth ay,
 " Thou send it us this ilk Day,
 " Forgive ous all that we have don,
 " As we forgivet uch other Mon :
 " Ne let us fall into no founding,
 " Ac shield ous fro the fowle thing. Amen.

" About a hundred Years after, in the Time of Henry
 " the Third it was rendered thus,

" Fadir that art in Heven riche,
 " Thin helge nam it wuth the bliss,
 " Cumenan mot thy Kingdom,
 " Thin holy Will hit be all don,
 " Ia Heaven and in Erdth also,

" So sal it bin full well Ic tro.
 " Gif us all Bread on this Day,
 " And forgif us ure Sinnes,
 " As we do ure wider winnes :
 " Let us not in fonder fall,
 " Oac fro ifele thu fyld us all. *Amen.*

" *About the Year 1180, the Lord's Prayer was thus,
 " as a Learned Gentleman transcribed it from the Mann-
 " script in Trin. Coll. the same Manuscript that Mr.*

" *Wanley gives an Account of, p. 169.*

" The Salm that is cleped Pater-Noster.

" Fader ure Thu ert in Hevene. Bledfed be thi Name.
 " cume thi rixlunge. Wurthe thy wil on Eorthe swo hit is
 " on Hevene. Gif us to dai ure dailgwamliche Bread.
 " And forgive us ure gultes swo we don hem here the us
 " agult habbeth shild us fram elche pine of helle Aeles us
 " of alle ivele. *Amen.* Swo hit wurthe,

About the Year 1250.

" Fadir ur that es in hevene,
 " Halud be thi nam to nevene :
 " Thou do us thi rich rike,
 " Thi will erd be wrought elk :
 " Als it es wrought in heven ay,
 " Ur ilk day brede give us to day :
 " Forgive thou all us dettes urs,
 " Als we forgive till ur detturs :
 " And ledde us in na fanding,
 " But sculd us fra ivel thing.

" *Wickliff's about 1380, Richard II.*

" Oure Fadir that art in Hevens, halowid be thi Name.
 " Thi Kingdom come to. Be thi will doon in erthe as in
 " hevene. Geve to us this dai our breed over othir sub-
 " stance. And forgeve to us oure dettis as and we for-
 " geven to oure dettouris. And lede us not into Temp-
 " tacioun but deliver us from yvel. *Amen.* Evang. Matt. vi.

" *About two hundred Years after this, in the Time of
 " Henry VI. (as appears by a large Manuscript Vellum Bi-
 " ble in the Oxford Library, said to have been this King's,
 " and*

" and by him to have been given to the Carthusians in London) it was rendered thus :

" Our Fadir that art in Hevenes, halewid by thi Name,
 " thi Kingdom come to thee, be thy Will don in Eerthe,
 " as in Hevene, give to us this Day our Breed over othre
 " substanc, and forgive to us oure Dettis, as we forgiven
 " our Dettouris, and lede us not into Temptation, but
 " delivere us from ivel. Amen.

" In another Manuscript of Wickliffe's Translation, who
 " lived in Richard the II's Time, about the Year 1377, it is
 " rendered with very small Difference from this. And Michael Drayton, in his Polyolb. Cant. 8. hath these Words
 " out of Robert of Gloucester, concerning London's being
 " walled by Lud.

" Walls he let make al about, and Yates up and down,
 " And after Lud that was * his Name he cluped it Luds
 (Town ;

" The herte Yate of the toun that yout stout ther and is,
 " He let hie clupie Ludgate after is † o name i wis.
 " He let him tho' he was ded burie at thulk Yate,
 " Theruore yut after him me clupeth it Ludgate.
 * is, for his. † o, for own.

" I shall here present the Curious Reader with an extraordinary Specimen of the English Language, as it was spoken
 " in the Year 1385, extracted from the late Learned Dr.
 " Hickes's Preface to his Thesaurus Lituraturae Septentrionalis, p. 17. and shall now add the Corrections of it as
 " made by a Learned Gentleman, who compared it with the
 " Manuscript in St. John's. (a) As it is knowe how meny
 " maner People beeth in this Lond. [lond.] There beeth
 " also so many dyvers longages and tonges. Notheles
 " Walsche Men and Scotts that beeth (b) nought medled
 " [immedled] with other Nations, holdeth wel nyh hir firste
 " longage and speche ; but (c) yif the Scottes that were
 " sometime confederat and woned with the Pictes drawe
 " some what after (d) hir speche ; but the Flemynges, that
 " wonerth in the weste side of Wales, haveeth left [ileft]
 " her strange spech and spekeith Sexonliche now. [Saxon-

(a) As it is known. (b) Not mixt. (c) If. (d) Their.

liche inow.] Also Englishe Men, they had from the by-
 gynnyng thre maner speche, Northerne, Southerne and
 middel speche in the middel of the Londe, as they come
 of thre manner Peple of Germania. Notheles by com-
 myxtion and (a) mellyng first with Danes, and afterward
 with Normans, in meny the contrary [contray] Lon-
 gage is (b) apayred, and som useth strong (c) wlaffe-
 ryng chiteryng hartynge [harrynge] and gartinge [gar-
 ryng] grisbayting, this (d) apayryng of the burthe of
 the tunge is bycause of tweie thynges, soon is for chil-
 dren in scole agens the usage and maner of all other Na-
 tions beeth compelled for to leve hire owne Langage,
 and for to construe hir lessons and here thynges in
 French, and so they haveth sethe [seththe] Normans
 come first into Engeland. Also Gentlemen Children
 beeth taught [itaught] to speke Frensche from the tyme
 that they beeth rokked [irokek] in here cradel, and (e)
 kunneth speke and play with a childes (f) broche, and
 (g) uplondische Men will likne hym self to Gentilmen
 and (h) fondeth with great befyneffe for to speke Frensche
 to be (i) told [itold] of.

“ [† Trevisa. This maner was moch used [iused] to for
 first (k) deth, and is sithe sum (l) del changel, [ichanged.]
 For John Cornwaile a Maister of Grammer changed the
 (m) lore in Grammer Scole, and construction of Frenche
 into Englishe : And Richard Pencriche lerned the manere
 techynge of him as other Men of Pencriche. So that

(a) *Mixing, or mingling.* (b) *Spoiled, or corrupted.* (c) *Noisy talking and chattering, rough, and harsh talking, sawcy jesting, a shrieking noise.* (d) *Impairing.* (e) *Knoweth how.* (f) *A Child's horse, that is a Hobby-horse.* (g) *Countrymen.* (h) *Is fond of, or delighteth.* (i) *To be talked of, i. e. to be accounted of.* (†) *Trevisa was the Translator of the Polychronicon of Randal Higden, what you see included in the angular Lines is wanted in the Edition of the Polychronicon published by Dr. Gale.* (k) *Dr. Hickes is mistaken in his Interpretations of the Words, to for first Deth, they mean, before the first Mortality, or Plague, in 1349; the second was in 1361. Caxton in his Edition of Trevisa, reads, the grete Deth.* (l) *Deal or Part.* (m) *Learning or Teaching.*

“ now the yere of our Lorde a thousand thre hundred and
 “ fourscore and fyve, and of the seconde Kyng Richard
 “ after the Conquest nyne, and alle the Gramere Scoles of
 “ Engeland Children lereþ [leueth] (a) Frensche, and con-
 “ strueth, and lerneth Englishe, and haveth thereby ad-
 “ vantage in oon sīde, and disadvantage in another sīde.
 “ Here advantage is that they lerneth her Gramer in lasse
 “ tyme, than Children were woned [iwoned] to do :
 “ Disadvantage is that now Children of Gramer Scole
 “ conneth na more Frensche than can hir list heele, and
 “ that is harm for (b) hem, and they schulle passe the
 “ See and Travaille in strange Landes, and in many o-
 “ ther Places. Also Gentilmen havith now moch left
 “ [ileft] for to teche here Children Frensche.]

“ (c) R. Hit seemeth a greet wonder how Englishe Men
 “ and her owne langage and tonge is so dyverse of soun
 “ in this oon ilond, and the langage of Normandie is (d)
 “ comlynge of another lande and hath oon maner soun
 “ amonge alle Men that speket hit arigt in Engeland.

“ (†) [Treviſa. Nevertheles there is as many diverse ma-
 “ ner Frensche in the reeme of France, as is dyvers maner
 “ Englishe in the reem of Engeland]

“ R. Also of the forsaide Saxon tonge that is (e) deled
 “ [ideled] athree, and is abide scarceliche with fewe up-
 “ londische Men is greet wonder. For Men of the Est with
 “ Men of the West is as it were undir the same partie of
 “ hevene accordeth more in (f) sownynge of speche than
 “ Men of the North with Men of South. Therefore it
 “ is that Mercii, that beeth Men of myddel Engeland as
 “ it were parteners of the endes, understondeth bettre the
 “ sīde langages Northerne and Southerne, than Northerne
 “ or Southerne understondeth either other. W. de Pont.
 “ Lio. 3.

“ (g) All the langage of the Northumbers and speciali-

(a) As is plain from the Manuscript; the other Reading makes it Nonsense. (b) Them. (c) Ranulphus Higden. (d) Forcing or coming. (†) What you see here included in the Angular Lines is wanting in the Edition of Dr. Gale. (e) Dealed, divided, or parted. (f) Sounding. (g) The Language of the People of Northumberland, especially in Yorkshire, is broad and unpolished.

" che at York, is so scharp, sitting, and (a) frotyng and
 " unschape that we Southerne Men may that langage un-
 " nethe understonde. I trow that that is bycause that they
 " beeth nyh to strange Men and Nations, that speketh
 " strangliche, and also bycause that the Kinges of Engeland
 " (b) wonneth alwey fer from that Cuntry, for they beeth
 " more torned to the South Contray. And yif they goeth
 " to the Northe Contray, they gooth with greet helpe and
 " strengthe. The cause why they beeth more in the South
 " Contrey than in the North, for it may be better corne
 " londe, more Peple, more noble Citees, and more profi-
 " table havenes.

" Trévise's whole Booke concludes thus. God be thonk-
 " ed of al his nedes this translation is ended [iended] in
 " a thorsday the eygtenthe [eygtethe] day of avril, the
 " yere of our Lord a thousand thre hondred four score
 " and fevene. The tenthe yere of King Richard the Se-
 " cond after the Conquest of Engelande. The yere of
 " my Lordes age Sire Thomas of Berkley that made me
 " make thys translation fyve and thryty.

" *About the Year 1400, flourished the famous Chaucer,*
 " *whose chief Fault was the mixing too many French and*
 " *Latin Words with the English, I shall give you a Taste of*
 " *his Style, in the Description of the sudden Stir and Fear*
 " *that happened upon the Cock's being carried away by a Fox.*

" The sely Widowe and her Daughters two
 " Herde the Hennes crie and make wo,
 " And at the Dore sterte they anon,
 " And saw the Fox towarde the Wood gon,
 " And bare upon his Back the Cocke away,
 " And cried out Harow and well away.
 " Aha, the Foxe, and after hem they ran,
 " And eke with staves many another Man:
 " Ran, Coll our Dog, Talbot and eke Garlonde,
 " And Malkin with her Dittaffe in her Honde.
 " Ran Cow and Calfe, and eke the very Hogges,
 " For they so sore aferde were of the Dogges,

" (a) *Jarring*, to frote is to rub, from the Saxon *freoþan*
 " *fricare.* (b) *Dwelleth.* " And

The PREFACE.

27

“ And shouting of Men, and of Women eke,
 “ They ran so, her herte thought to breke.
 “ They yellen as fendes do in hell:
 “ The Duckes cried as Men would them quell.

“ *And the Wife of Bath's Tale begins thus :*

“ In the old Daies of King *Artour*,
 “ (Of which the *Bretons* speaken great Honour.)
 “ All was this Lond fulfilled of fairy,
 “ The Elfe Quene, with her joly Company,
 “ Daunfed full oft in many a grene Mede:
 “ This was the old Opinion as I rede.
 “ I speake of many an hundred yere ago,
 “ But now can no Man se Elfes mo,
 “ For now the great Charite and Praieres,
 “ Of Limitours and other holy Freres,
 “ That serchen every Land, and every streame,
 “ As thicke as Motes in the Sunne beme;
 “ Blissing halles, Chambers, Kitchens and Boures.
 “ Citees, Borowes, Castelles and hic Toures.
 “ Thropes, Bernes, Shepens, and Deiries,
 “ This maketh that there been no Fairies.

“ *The Liber Festialis, about 1500.*

“ Fader eue that arte in hevynes, halowed be thy
 “ name, thy kingdome come, thy wyl be doon in erth
 “ as it is in hevyn, our every daies brede gyve us to
 “ daye, and forgive us our Trespasles as we forgyve theym
 “ that trespasse agaynste us, and lede us nat in temptacion
 “ but delyver us from all evyll.

“ *TYNDALE, A. D. 1526.*

“ Our Father which art in heaven, halowed be thy
 “ name. Let thy kingdom come. Thy will be fulfilled as
 “ well in earth as it is in heven. Geve us this daye ur
 “ dayly bred, and forgeve us oure dettes as we forgeve
 “ ur detters. And leade us not into Temptation, but de-

" lyver us from evyll. For thyne is the kyngdom and the
 " power and the glorye for ever. *Amen.*

N. B. *This is the first Lord's Prayer with the Doxology in the Close, being taken from the Greek; whereas those before were taken from the Latin, which want that Part.*

The ATHANASIAN CREED in old English Verse.

" Who so wil be sauf to blis *Whosoever will be saved.*

" Before alle things nede to is

" That he hald with alle his miht

" The heli trauthe and leue it riht

" Whilk bot ilken to queme

Which Faith except.

" Hole and wemles it yheme.

" Withouten drede bes thet forn

" Fro Godes sight in ai forlorn

" Sothelic the heli trauht this isse

The Faith is.

" That o God inne thrinnesse

" And thrinness in onnesse

" Wurchip we the more and lesse

" Ne the hodes oht mengande

Neither confounding.

" Ne the stayelnes fondrande

" For other hode of Fader other of son *For there's one Person.*

" Other of heli goft wil with am wun.

" But of fadir and son and heli gofte *But the Godhead of*

" On is godes toningue that is moſte *the Father.*

" Heven blis is til am thre

" Bi on in mikelhede to be

" Whilk the fader whilk the son

Such as the Father.

" Whilk heli goft wil with am wun

" Unshapen fader unshapen son is

The Father uncreate.

" Unshapen heli gofte in blis

" Mikel fader Mikel son ai

The Father incomprehenſible.

" Mikel heli gofte niht and dai

" Ai laſtand fader, ai laſtand son

The Father eternal.

" Ai laſtand heli be uton

" And thow he ther noht thre ai laſtand

*Yet there are
not three.*

" Bot on ai laſtand over al land

" Als noht thre unmade ne mikel thre

*As also they are
not three.*

" But on unmade and on mikel is be

" Als

The PREFACE.

29

- " Als so almightand fader almightand son *So likewise the*
 " Almihtand heli goste to wun *Father.*
 " And thowwhether noht almihtand *And yet they are not three.*
 " Bot on almihtand is licand
 " Als so God fader God sone iſſe *The Father is God.*
 " God hali goſt with am in Blis
 " And thowwhether noht godes thre *Yet they are not three.*
 " Bot on is god and ai ſal he
 " For als fengellic hode god our louerde to be *So likewise*
 " Thurght criſten ſothenes lette ſal he *the Father.*
 " So thre godes or louerdes to kall *And yet not three.*
 " Thurght heli feſtnes forboden ar all.
 " The fadir of non made is be *The Father is made*
 " Ne ſhapen ne kumed to he *of none.*
 " The ſone of only fader blis *The Son is.*
 " Noht ſhapen ne made but kumed is
 " The heli goſte of fadir and ſon mihtand *The Holy Ghoſt.*
 " Noht ſhapen ne made bot forth comand
 " Then o fadir noht fadres thre *Is one Father.*
 " O ſon noht thre ſones to be
 " O heli goſt and no mo
 " Of tham comand ne thre no two
 " And this thrinnes thet with inne *And in this Trinity:*
 " Noght fiſt or latter noht more or minne
 " Bot al thre perſones laſtand ai
 " To tham end evenmette are thai
 " So that bi alle als biſore ſaide is *So that in all Things.*
 " And thrinnes in onnes
 " And onneſſe in thrinnes ai
 " We to wuſchip niht and dai
 " Who that then wil berihed be *He therefore that.*
 " So of the thrinnes leue he
 " And nede at hele that laſt ai ſal *Furthermore.*
 " That the fleſhede ai with al
 " Of our louerd Thu Criſt forthi
 " That he trowe it trewli
 " Then is ever trauthe right *For the right.*
 " That we leue withalle oure miht
 " That oure louerd Jhu Criſt in blis
 " Godes ſone and man he is

" Gode

“ Gode of kinde of fadir kumed werld biforn *God of the*
 “ Man of kinde of moder into werld born *Substance.*
 “ Fulli god fulli man livand : *Perfect God.*
 “ Of schilful Saul and mannes fleshe beand
 “ Even to the fadir thurght god hede: *Equal to the Father.*
 “ Lesse then fader thurght man hede,
 “ That thof he be god and man : *Who although.*
 “ Noht two thowhether is bot Crist an
 “ On noht thurght wendinge of godhed in fleshe *One not*
 “ Bot thurght takynge of manhede in godnesfæc *by.*
 “ On al noht be menginge of stayelnes
 “ Bot thurght onhede of hode that is
 “ That yholed for oure hele doun went til helle *Who suf-*
 “ The thred dai ros fro dede so felle *fered.*
 “ Upstegh til heven sittes on right hand. *He ascended.*
 “ Of god fadir alle miyhtand
 “ And yhit for to come is he
 “ To deme the quik and dede that be
 “ Ate whos come alle men that are *At whose coming.*
 “ Sal rise with thaire bodies thare
 “ And thelde sal thai nil thai ne wil
 “ Of thair awen dedes il
 “ And that wel haf doun that dai : *And they that have*
 “ Sal go to lif that lastes ai *done Good.*
 “ And iuel haf doun sal wende
 “ In fire lastend withouten ende
 “ This is the traught that heli isse. *This is the Truth.*
 “ Whilk bot ilkon with miht hiffe
 “ Trewlic and fastlic trowe he
 “ Saufe ne mai he never be.

“ *In a Bible set forth with the King's License, translated*
 “ *by Thomas Matthews, and printed in the Year 1537, the*
 “ *Lord's Prayer is rendered thus,*

“ O oure Father which arte in Heven, halowed be thy
 “ Name. Let thy Kingdome come. Thy Will be fulfilled,
 “ as well in Erth, as it is in Heven. Geve us this daye
 “ oure dayly bred. And forgeve us our Treaspases, even
 “ as we forgeve oure Trespacers. And lead us not into
 “ Temptacion, but deliver us from evyl. *Amen.*

“ *We*

" We shall now present the Reader with a Passage or two,
 " out of Gawin Douglas Bishop of Dunkel, who flourished
 " in the fourteenth and fifteenth Centuries. And though some
 " Persons may blame me, that in producing Specimens of the
 " Alteration of the English Tongue, I quote a Scotch Au-
 " thor; yet if these Persons will give themselves the Trouble
 " of considering him more heedfully, they will perceive that
 " his Language, if it be not old English, is very near a-kin
 " to it; and Sir David Lindsay, in his Prologue of the
 " Complaint of Papingo, published at Edinburgh, 1592,
 " seems to be of this Opinion, for speaking of this Author,
 " he has these Expressions,

" Alace for ane, quhilk Lamp was in this Land,
 " Of Eloquence the flow and balmy Strand;
 " And in our Inglis [*English*] Rhetorick the Rose,
 " As of Rubeis the Carbunckle bin chose,
 " And as Phebus dois Cynthia precel,
 " So Gawin Douglas Bishop of Dunkell.

" And since I have cited this Testimony of Sir David
 " Lindsay, concerning the Bishop; I shall give you one more,
 " and the rather, because it relates to my present Design,
 " and has not been mentioned by the Publishers of the last
 " Edition of this Author: And it is that of William Lisle
 " Esq; in his Preface to a Saxon Treatise De veteri & novo
 " Testamento. Ed. Lond. 1623. I lighted on Virgil Scottisshed
 " by the Reverend Gawin Douglas, Bishop of Dunkel, and
 " Uncle to the Earl of Angus, the best Translation of that
 " Poet that ever I read: And though I found that Dialect
 " more hard than any of the former (as nearer the Saxon,
 " because farther from the Norman) yet, with help of the
 " Latin, I made shift to understand it, and read the Book
 " more than once, from the Beginning to the End; whereby
 " I must confess I got more Knowledge of that I sought,
 " than by any of the other: For as at the Saxon Invasion
 " many of the Saxons fled into Scotland, preserving in that
 " Realm unconquered, as the Line Royal, so also the Lan-
 " guage.

" guage, better than the Inhabitants here, una-
 " rors Law and Custem, were able.

" Thus far Mr. Lisle. We shall now come
 " Bishop, His Conclusion to the Translation of V
 " these Words.

" Thus up my Pen and Instrumentis full ze
 " On *Virgillis* Post I fix for euermore !
 " Neuir from thens sic matteris to discrine.
 " My Muse sal now be clene contemplatiue,
 " And solitare, as doith the Bird in Cage ;
 " Sen fer by worn all is my chyldis age,
 " And of my Day is nere passit the half date,
 " That Nature suld me granting, weill I wat
 " Thus sen I feile down (weyand the ballance,
 " Here I resigne up zoungekeris obseruance,
 " And wyl derek my labouris euermoir,
 " Vnto the commoun welth and Goddis gloi
 " A dew, gud readeris, God gif zou al gud n
 " And estir deith grant vs his hevinly lycht.

" *These Verses need no Explanation, since a*
 " *Change of a few Letters they will appear to be*
 " *lish. But however I will explain a Word or*
 " *ready ; sic, such Matters to describe ; sen, sh*
 " *worn ; suld, should ; sweyand, swaying down*
 " *weighing ; zoungekeris, young Men ; z, bei*
 " *used among the old Writers, and especially in*
 " *for y. I shall add a few Verses more, where*
 " *that neither his Rhyme nor Words may be ch*

" Ze Writaris al, and gentle Readaris eik,
 " Offendis not my Volume, I beseik,
 " Bot rede lele, and tak gude tent in tyme,
 " Ze nouthir magil, nor mismeter my Ryme
 " Nor alter not my Wourdis, I zou pray :
 " Lo this is all, * bew schirris, have gude d

* Bew Schirris. Good Sirs.

" In the fifteenth Century lived the famous Edmond Spenser, whose Character has been already given : We will likewise present you with the 28th and 29th Stanza's of the 9th Canto of his Fairy Queen, B. 1. concerning Despair, for which Sir Philip Sydney gave him 200 Pounds ; and so conclude this Head.

*" From whom returning sad and comfortless,
 " As on the Way together we did fare,
 " We met the Villain (God from him me bless)
 " That curst Wight, from whom I scap't whyl'ere,
 " A Man of Hell, that calls himself Despair,
 " Who first us greets, and after fair areeds
 " Of Tydings strange, and of Adventures rare ;
 " So creeping close, as Snake in hidden Weeds,
 " Inquireth of our States and Knightly deeds.
 " Which when he knew, and felt our feeble Hearts
 " Embost with Bale, and bitter byting Grief,
 " Which Love had launced with his deadly Darts,
 " With wounding Words and Terms of foul reproof,
 " He pluckt from us all Hope of due Relief,
 " That earst us held in love of lingring Life ;
 " The hopeles, hartless, gan the cunning Thief
 " Perswade to die, to stint all further Strife,
 " To me he lent this Rope, to him a rusty Knife.
 " With which sad Instrument of hasty Death,
 " That woful Lower, loathing lenger Light,
 " A wide Way made to let forth living Breath.
 " But I more fearful, or more lucky Wight,
 " Dismay'd with that deformed dismal Sight ;
 " Fled fast away, half dead with dying fear, &c.*

" I should now proceed to give some Instances of the Change of our Language from Shakespear, Ben. Johnson, my Lord Bacon, Milton, Waller, Cowley, &c. But they bring Books that are almost in every Bodies Hands, and my Preface beginning already to swell, I shall refer it to a more convenient Opportunity. I shall therefore endeavour to answer an Objection that is made against our Tongue, that it is made up of too many Monosyllables : But this is a Proof of its Antiquity, if what Salmasius says be true.
" Certum

" Certum quippe est, linguas omnes quæ Monosyllabis constant esse caeteris Antiquiores. Multis abundavit Monosyllabis Antiqua Græca, cujus vestigia, apud Poetas qui Antiquitatem affectârunt, remansere non pauca. *De Re Hellenisticâ*, p. 390. For it is certain, that all those Languages which consist of Monosyllables are ancients than the others; the Greek Tongue abounded in Monosyllables, of which there remain many Instances among the ancient Greek Poets. And indeed we have this Advantage from our Monosyllables, or Words of one Syllable, that we can express more Matter in fewer Words than any other Language whatever; and though the Monosyllables are not so fit for Numbers, yet that Happiness of Composition, which is peculiar to our Language with the Greek, makes our Poetry as musical and harmonious as that of any Nation in the World. And Mr. Dennis, who is a very good Judge, says, the English is more strong, more full, more sounding, more significant, and more harmonious than the French, I know, says he, very well that a great many will be unwilling to allow the last; but he alledges this as a convincing Proof of it, that we have Blank Verse which is not inharmonious, and the French pretend to no Poetical Numbers, without the Assistance of Rhime. And the Learned and Ingenious Mrs. Elstob has given Variety of Instances from our own Poets, which sufficiently prove that there is a secret Sweetness and Harmony in Verses made up of Monosyllables artfully placed. *Preface to her Saxon Grammar*, p. 13. I shall give three Examples as brought by that Lady from Mr. Dryden.

" Arms and the Man I sing who forc'd by Fate.

" From Mr. Creech.

" Nor could the World have born so fierce a Flame.

" From Sir John Denham's Coopers-Hill.

" Tho' deep yet clear; tho' gentle yet not dull,

" Strong without Rage, without O'er-flowing full.

" And indeed there are no Subjects but what may be nobly and beautifully cloathed in an English Dress; for our Language has whatever is necessary to the making a Language compleat; for it is Significant, Easy, Copious, and

“ Sweet. But we must not enlarge on these Matters. I
 “ will however trespass a little more on your Patience, and
 “ give you a Specimen of the Copiousness of our Language
 “ in these two Words, Anger and Striking. Anger; to ex-
 “ press which Passion, we use these following Words, Wrath,
 “ Passion, Passionate, Sharpness, Rage, Fury, Out-rage, Pet,
 “ Choler, Gaul, Fume, Storm, Fret, Pelt, Chase, Vex, Take-
 “ on, Inflame, Kindle, Irritate, Inrage, Exasperate, Incense,
 “ Provoke, Move, Sullen, Hasty, Furious, Out-ragious,
 “ Mad, Look-big, Placable, Appease, Stomach, Animosity,
 “ Heart burning, Rough, Hot, Snappish, Curst, Snarle,
 “ Snuffle, &c. So for the Word, Striking, we use Smite,
 “ Bang, Beat, Bast, Buffet, Cuff, Dash, Hit, Swinge,
 “ Thump, Thwack, Blow, Stripe, Slap, Flap, Rap,
 “ Tap, Kick, Wince, Spurn, Bob, Box, Phillip, Whirret,
 “ Verke, Pummel, Punch, Rebuff, Percussion, Repercussi-
 “ on, Collision, &c. So we say to Seeth, or boil Broth,
 “ to stew Prunes, poche Eggs, coddle Apples, bake Bread,
 “ for which Expressions to seeth, stew, poche, coddle, bake,
 “ the Latins have only the Word Coquere, for Pinsero is
 “ neither to make Bread nor bake it. In pistrino autem
 “ pinfuntur farta, uti prodeat farina, unde Panes confiant
 “ in furno, quo sint esui demum coquendi; as our learned
 “ Gataker hath rightly observed.

“ The Word Clear has these different Senses. Clear may
 “ signify, 1. Entire of its self; so it is wholly; as I am
 “ clearly of your Mind. 2. Not mingled with others; so
 “ it is, Simple; as clear Wine, i. e. without any Mixture
 “ of Water; especially, not with worse, and then it is pure,
 “ as clear or pure Wine, i. e. nought but Wine and Wine.
 “ A clear Understanding, i. e. A good Understanding. A
 “ clear Sight, i. e. A good Sight. A clear Wit, i. e. spright-
 “ ly, lively. Clear of Sickness or Pain, i. e. Without Sick-
 “ ness, without Pain. A clear Skin, i. e. Beautiful. A clear
 “ Reputation, i. e. a good one. Clear Dealing, i. e. frank, open,
 “ Dealing. Clear Weather, Sky, or Water, i. e. Lightsome,
 “ fair, bright. Clear Glass, i. e. Transparent, that may soon be
 “ seen through. A clear Sound, that may be heard well. Clear
 “ of any Disease, i. e. Not infected, or not diseased. A clear
 “ Estate, i. e. Not in Debt. Clear of any Crime, i. e. Not
 “ guilty. A clear Conscience, i. e. Free from Guilt, A clear
 “ Coast.

“ Coast, *i. e.* Free from the Enemy. Clear of any Censure,
 “ *i. e.* Not under any Censure. Not hindered from being
 “ done, then Clear is Easy. Not hindered from being
 “ known, then Clear is plain, manifest. Not hindered from
 “ being come to, or passed through, then Clear is what
 “ may be easily come to, or passed through, as a clear Way,
 “ a clear Passage, &c.

“ As for the Ambiguity and unfixed Sense of Words, by
 “ reason of Metaphor and Phraseology, this is, in all insti-
 “ tuted Languages, so obvious and so various, that it is
 “ needless to give any Instances of it; every Language hav-
 “ ing some peculiar Phrases belonging to it, which if they
 “ were to be translated Verbatim, or Word by Word into ano-
 “ ther Tongue, would seem wild and insignificant; with which
 “ our English Tongue doth too much abound; witness those
 “ Words of Break, Bring, Cast, Clear, Come, Cut, Draw,
 “ Fall, Hand, Keep, Lay, Make, Pass, Put, Run, Set, Stand,
 “ Take, none of which have less than thirty or forty, and
 “ some of them about a hundred several Senses, according
 “ to their Use in Phrases, as may be seen in the Dictionary,
 “ wrote by the Right Reverend Father in God, Dr. William
 “ Lloyd, the late Bishop of Worcester (which is to be met
 “ with at the End of Bishop Wilkin's Real Character)
 “ it being the best English Dictionary that was ever publish-
 “ ed; and with which, if I should ever have any Leisure, I
 “ may some Time or another present the World, in a more
 “ familiar Dress for the sake of common Readers. But
 “ though the Varieties in Language may seem to contribute to
 “ the Elegance and Ornament of Speech; yet, like other af-
 “ fected Ornaments, they prejudice the native Simplicity of
 “ it, and contribute to the disguising of it with false Ap-
 “ pearances; besides that, like other Things of fashion, they
 “ are very changeable, every Generation producing new ones;
 “ witness the present Age, especially the late Times, wherein
 “ this grand Imposture of Phrases hath almost eaten out so-
 “ lid Knowledge in all Professions; such men being of most
 “ Esteem who are skilled in these canting Forms of Speech,
 “ though in nothing else. And from this Consideration of the
 “ several Significations of English Words, we may observe
 “ how necessary and useful it would be that our Youth be
 “ rightly instructed in the Knowledge of their own Language,
 “ together

“ together with that of the Latin and Greek, since it will
 “ be somewhat hard for a Lad to translate English into Latin,
 “ if he be not acquainted with the Sense of the English. It
 “ may also be worthy our Enquiry how far the Learning the
 “ Principles of Grammar in English, and explaining them
 “ by familiar English Examples (as far as the Thing will
 “ bear) would conduce to a better, clearer, and quicker Un-
 “ derstanding of Grammar, English and Latin. They might
 “ likewise, at the same Time, be admitted to an Acquain-
 “ tance with abundance of useful Things; which would ren-
 “ der the Study of Words far more easy and pleasant; and
 “ the Terms of Grammar, as they are the most simple, so
 “ are they the most easy of any other to be understood; for
 “ there is no Child (I was going to say of five or six Years
 “ of Age, and then I should not have exceeded the Truth,
 “ but I am sure of seven or eight) but what would be able
 “ to understand the Terms, provided they were familiarly
 “ explained to their Capacities: For in this Case the kind
 “ condescending Master will part with his logical Definition
 “ for a plain Description of the Term. This is what I have
 “ often experienced in hundreds of Children, both when I was
 “ Assistant for several Years to a very * great Master in the
 “ Art of Teaching, and since; and can assure you that I
 “ have known a Child as well pleased with being taught af-
 “ ter this Manner, as with his Play; and I never met with
 “ a Child yet, but who counted it a Compliment paid to his
 “ Understanding, to be asked the Meaning of Things; and to
 “ say that they are not capable, till such an Age, of appre-
 “ hending these Things, is to throw a Slur upon human Un-
 “ derstanding, and the Art itself.

“ But these are only Hints, all which I humbly submit to
 “ the Consideration of the more learned and judicious Instru-
 “ ctors of Youth. And it is Time to return to Dr. Wallis,
 “ and give Reasons for undertaking this Work.

“ The Reason of my undertaking this Grammar was, that
 “ Foreigners might be assisted to understand our Language,
 “ and read the many excellent Books which have been written

* Mr. Benj. Morland, F. R. S. and the present worthy
 High-Master of St. Paul's School.

“ in it, upon all Sorts of Subjects; especially our Books of
 “ Practical Divinity, for which our Divines have acquired
 “ more Fame throughout the Northern Countries of Europe,
 “ than either the Natives of those Places, or any of the mo-
 “ dern French Divines, whether they are Reformed or Popish.
 “ And I am of Mr. Dennis’s Opinion, that our Language,
 “ by Reason of the Dependance it has upon the Saxon, is not
 “ very difficult to be learnt by the People of the Northern
 “ Countries, and many of their Clergy have learnt enough
 “ of it, to make Advantage of our Ecclesiastical Writings;
 “ to which the learned Dr. Hickes agrees, as will appear by
 “ the following Scheme of the Northern Languages, as they
 “ depend one upon another.

Gothick.		
Anglo-Saxon.	Frank.	Cimbrick, or Cimbri-Gothick.
Dutch, Frisain, English, Scotch.	German.	Islandish, Nor- wegian, Swedish. Danish.

But as many Foreigners are desirous to understand our Language, so some of them complain of the very great Difficulty that there is in learning it: And what I the more wonder at, some of our own Countrymen have entertained this Notion, imagining it to be strangely puzzling and perplex’d, and that it is not easily reducible to Grammar Rules. And hence both the Teachers and Learners of the Language, setting about this Work, for the most Part, in a confused and disorderly Manner, it is no Wonder they should meet with so much Difficulty and Uneasiness in it: To remedy which Inconvenience, I have undertaken to reduce our Language, which is naturally very easy, to a few short Rules, by which the Language may be rendered more easy to be learnt by Foreigners; and our Countrymen

Countrymen may more clearly perceive the Reason and Genius of their Native Tongue.

I am not ignorant that several Persons have undertaken this Work before me; whose Performances are by no means to be undervalued; namely, Dr. Gill, Master of St. Paul's School, who wrote in Latin; Ben. Johnson the Poet in English; and Henry Hexham in Dutch. But none of these have, in my Opinion, taken the right Method; for all of them forcing our English Tongue too much to the Latin Method (into which Error almost all who have wrote Grammars of the modern Languages have fallen) have delivered many useless Precepts concerning the Cases, Genders, and Declensions of Nouns; the Tenses, Moods, and Conjugations of Verbs, and other such like Things, which our Language hath nothing at all to do with; which Things tend only to confound and perplex Matters, rather than clear and explain them.

And upon this Account I have been obliged to pursue a quite different Method, neglecting the Latin Way, and keeping close to what the particular Nature of our Tongue required; for the Syntax, or Construction of the Noun, is chiefly performed by the Help of certain Words called Prepositions, and the Conjugation being easily managed by the Aid of certain Words called Auxiliary, or helping Verbs, that Matter is performed with the greatest Ease imaginable, that uses to create so much Trouble in other Languages.

There are indeed, in the Latin Tongue, some Words both Substantive and Adjective, which are Aptotes, that is, are undeclined, or do not change their Ending; such are pondo, nihil, instar, sat (used as a Substantive) frugi, nequam, præsto, &c. yet they are supposed to have Genders and Cases like other Nouns, although they remain the same (that is, do not change their Ending) in all the Cases and Genders: Now if all the Latin Nouns, as well Substantives as Adjectives, did admit of no Change in their Ending, we should without doubt have heard nothing of the Cases and Genders of Nouns; and a great many of those Rules, which are now necessarily laid down in the Latin Syntax, would then have been useless, and would have found no Room there: And the same Thing also would have happened to the various Formation of the Moods and Tenses of Verbs, if all the Tenses of the same Verb in

each Voice (Active and Passive) were to be expressed only by Circumlocution, as it is in some Tenses of the Passive Voice. Since, therefore, in our Language Things are quite otherwise than in the Latin, where we seldom change the Endings of our Nouns, and express almost all the Tenses by Circumlocutions; what Ground or Foundation can we have to introduce into our Language, without any manner of Necessity, a feigned and foolish Medley of Cases, Genders, Moods, Tenses, &c. We have however retained the Terms of Art, as received among the Latins, although they may not all of them be, in every Respect, quite so well adapted to our Tongue; and the Reason why I used them was, because their Significations are pretty well known, and I would not make any unnecessary Innovations.

“ The learned and judicious Dr. Wallis has
Of the Pro- “ endeavoured to explain the Sound of Let-
nunciation. “ ters, after the same Manner as most other
“ Grammarians have done; namely, by com-
“ paring the-like Sounds of other Tongues with those of our
“ own; as for Example, when he says our English e is pro-
“ nounced like the French e Masculine. But as this might
“ seem to our Countrymen the explaining of an unknown
“ Thing, by what is yet more so; and the Doctor designing
“ those Rules of his, concerning the Pronunciation chiefly for
“ Foreigners; I have for this Reason thrown some of his Text
“ among the Notes.

“ And the Doctor, to obviate this Objection, has wrote an
“ admirable Treatise of Speech, wherein he doth very di-
“ stinctly lay down the Manner of Forming all Sounds of
“ Letters usual in Speech, as well of the English, as of other
“ Languages. And the Doctor says, that, being prepared by
“ this Treatise, he had taught not only several of our Coun-
“ trymen, who stutted extremely, and who were not able
“ to pronounce some Letters, to speak distinctly and readily; but
“ he likewise caused several Foreigners, that complained of
“ the difficult Sound of some of our Letters, to pronounce
“ them easily, and without any Trouble; by directing them
“ to apply their Tongue, Lips, and other Organs of Speech,
“ to such Postures and Motions as are proper for the For-
“ mation of such and such Sounds. He taught also two Per-
“ sons

“ sons who were Dumb (because Deaf) not only to read
 “ English distinctly, but to pronounce the most difficult Word
 “ of other Languages, which Foreigners proposed to them;
 “ and they were likewise able to express their Minds, and
 “ could understand Letters written to them, and write An-
 “ swers. But I shall refer the curious Reader to the Doc-
 “ tor's own Account.

“ But we shall conclude this long Preface with these Words
 “ of Dr. Wallis,” If there be any Persons who shall judge
 that this Performance, whatever it be, might have been as
 well let alone (thinking the Knowledge of their Native Tongue
 to be of little Worth) let them take this along with them;
 that though there are many Things, the Knowledge of which
 may not deserve any great Praise, yet it is a very shameful
 thing to be ignorant of them.



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THE
English Grammar.

I N T R O D U C T I O N.

MAN, although he has a great Variety of Thoughts, and they are such by which others, as well as himself, might be Profited and Delighted; yet they are all within his own Breast, invisible and hidden from others, nor can of themselves be made to appear. The Comfort and Advantage of Society, not being to be had without Communication of Thoughts; it was necessary that Man should find out some external or *outward* sensible Signs, whereby those invisible Ideas or Notions, which his Thoughts are made up of, might be made known to others. For this Purpose nothing was so fit, either for Plenty or Quickness, as those Articulate Sounds, called *Words*, which with so much Ease and Variety he found himself able to make. The Intentions of Men in Speaking are, or at least should be, to

be understood ; which cannot be, where Men do not use their Words according to the Propriety of the Language in which they speak ; for Propriety of Speech is that which gives our Thoughts Entrance into other Mens Minds with the greatest Ease and Advantage ; and therefore deserves some Part of our Care and Study. Wherefore those Persons, who are desirous to speak or write clearly and correctly in any Language, ought to study *Grammar*.

Note, Articulate Sounds are such as may be express'd by Letters. *Inarticulate Sounds* are such as cannot be well express'd by Letters, as *Hissing, Coughing, Groaning, Laughing, &c.* Of *Articulate Words* there are two Sorts ; one Sort that denotes or signifies some Person or 'Thing ; and another Sort that has no Signification or Meaning at all ; as *Scindapsus, Bliatri, Lirum, Larum, Screlum, Scramlum, &c.* where there is nothing but Sound.

C H A P. I

Of *Grammar*, and its Parts.

- *Grammar* is the Art of Speaking and Writing truly and properly.

GRAMMAR may be distinguished into two Kinds,
1. *Natural and General.* 2. *Instituted and Particular.*

1. *Natural Grammar* (which may likewise be stiled *Philosophical, Rational, and Universal*) should contain all such Grounds and Rules as do naturally and necessarily belong to the Philosophy of Letters and Speech in general.

2. *Instituted and Particular Grammar* doth deliver the Rules which are proper and peculiar to any one Language. *Particular.* Wherefore Dr. Wallis justly finds Fault with

our

our *English* Grammarians, where he says, All of them, forcing our *English Tongue* too much to the *Latin Method*, have delivered many useless Precepts concerning Cases, Genders, and Declensions of Nouns; the Tenses, Moods, and Conjugations of Verbs; as also the Government of Nouns and Verbs, and other such like Things, which our Language hath nothing at all to do with.

* There are four Parts of Grammar.

<i>Orthography,</i>	<i>Etymology,</i>
<i>Syntax,</i>	<i>Prosody.</i>

Note, For since *Speech* consists or is made up of *Words*, a *Word* of *Syllables*, and a *Syllable* of *Letters*: We may divide Grammar into four Parts.

1. That Part which treats of *Letters*, or the most convenient and proper *Marks* or *Sounds* for the Expression of *Words*; whether by Writing called *Orthography*, or by *Speech* called *Orthoepy*, which ought to have been reckoned as a Part of Grammar before *Orthography*, since *Speech* precedes *Writing*.

2. That Part which relates to *Syllables*, and treats of their true Pronunciation in observing due *Accent* and *Time*, called *Prosody*.

3. That Part which relates to *Words*, and treats of their *Kinds*, their *Derivation*, their *Endings*, *Changes*, their *Analogy*, or *Likeness* to one another in any Language, called *Etymology*.

4. That Part which treats of the *right* Placing or Joining of *Words* together in a Sentence, called *Syntax*; and this Part is the End of Grammar. For to what Purpose is it to have *Words*, if we do not join them together? And yet this is not sufficient, unless we rightly join them, that is, as the best Speakers used to do; for Example, *A Stone the Parrot the Boy with killed*: Here are *Words* joined together, but here is no *Syntax*; that is, there is no right Joining of them; for the best Speakers would thus join them, *The Boy killed the Parrot with a Stone*.

The Ends of Language in our Discourse with others are chiefly these three, *First*, To make known our Thoughts or Ideas to one another. *Secondly*, To do it with as much Ease and Quickness as is possible. And, *Thirdly*, *Thereby* to convey the Knowledge of Things. Language is either abused or deficient, when it fails of any of these Three.

Questions relating to the first Chapter.

Q. What is Art ?

A. Art is a Method or Way of doing any Thing well.

Q. What do you learn Grammar for ?

A. To learn to speak and write truly and properly.

Q. What do you mean by speaking and writing truly and properly ?

A. Speaking and Writing after the Custom of the best Speakers and Writers.

Q. What are those Sounds called, which Men frame or make in Speaking ?

A. Words.

Q. What does Grammar treat of ?

A. Words.

Q. What is the End or Design in Speech ?

A. To declare our Meaning ; or convey the Thoughts of our Minds from one to another.

Q. What is English ?

A. A Language or Tongue which the People of England speak.

Q. What is English Grammar ?

A. English Grammar is the Art of speaking and writing English truly and properly.

Q. When does a Man speak and write English truly and properly.

A. When he speaks according to the Custom or Use of the best Speakers.

I shall endeavour to explain what I mean by the Use or Custom of the best Speakers, in the Translation of an Elegant passage out of *Quintilian*, a judicious Roman Author, *A. l. c. 6.* " We ought to determine in the first Place, *says* *he*, what we mean by that we call Custom ; which, if it " should take its Name from the Practice of the Majority, " will

“ will have a very dangerous and bad Influence, not only
 “ upon Speech, but what is of greater Importance, upon
 “ Life. Whence can we expect so great a Good, that
 “ those Things which are right should please the Majority ?
 “ Therefore, as effeminately to smoothe the Body, to curl
 “ the Hair, and to tipple in the Baths ; though these are
 “ Things that have prevailed in this City, yet they are not
 “ reckoned as Customs, because there is none of these
 “ Actions but what are blameable and deserve our Reproof ;
 “ but we wash, we shave, and we live, or eat and drink to-
 “ gether, according to Custom : So likewise in Discourse,
 “ if there be any Thing that has corruptly prevailed among
 “ the Multitude, we must not receive or embrace that for
 “ the Rule or Standard of Speech. For we know that
 “ whole *Theatres*, and all the Company of the * *Circus*,
 “ have oftentimes declared their Satisfaction or Dislike in
 “ the same barbarous Expressions with those of the igno-
 “ rant Multitude : I shall therefore call the Custom of Speech,
 “ the Agreement of the Learned, as that of Life, the Agree-
 “ ment or Practice of the Good. *A. Gellius* does like-
 “ wise rightly distinguish between the Use of the Vulgar,
 “ and that of the Learned, *l. 1. c. 7.*

Q. *What is Latin ?*

A. The Language which the *Romans* spoke.

Q. *Is there any real Difference between the Words Lan-
 guage and Tongue ?*

A. No.

I know the Objection generally made against calling the
English a *Language* is, because it is but a Branch of some
 other ; But this Objection seems to be of no Force ; for the
 Dispute turns upon the Use of the Words *Language* and
Tongue, which we use indifferently one for the other. Nay,
 we translate *Linguae Matrices*, the Mother Tongues ; though
 if you had rather say the *Mother Languages*, I shall not be
 angry. The whole Dispute is trifling, and did not deserve
 this Note ; but People must be pleased.

* *The Circus was a large Place in Rome, where the Peo-
 ple sat to see Horse-Races, and other Publick Shows.*

Q. How many Parts of Grammar are there?

*A. Four, * viz. Orthography or Orthoepey, Etymology, Profody, Syntax.*

Q. What is Orthography?

*A. Orthography, is the Art of true Writing, or that Part of Grammar which teaches us how to write every Word with proper Letters. It comes from the Greek Words *Orthos* right, and *Graphe* Writing. For Example, we must write *Bishop*, not *Busbop*; so *did*, *foot*, *might*, *neither*, *frumenty*; not *dud*, *fut*, *mought*, or *med*, *nother*, *furmity*.*

Q. What is Orthoepey?

*A. Orthoepey, is the Art of True Speaking, and gives Rules for the right Pronouncing of Letters, from *Orthos*, right, and *Epos* a Word. For Example, We must not pronounce *stomp*, *shet*, *farvice*, *tunder*, *go-ve*, *ceend*, *ommost*; but *stamp*, *shut*, *service*, *tinder*, *gave*, *end*, *almost*.*

The Difference between *Orthography* and *Orthoepey* is, that the former relates to the True Writing of Words, and the latter to the right Pronouncing of them. Wherefore Teachers ought to take great Care that their Scholars speak out their Words clearly and distinctly, and observe what Impediments of Speech they labour under, and what Letters they are which the Scholars are less able to pronounce; and so shew them how to mend those Defects, by directing them to apply their Tongue, Lips, and other Organs of Speech, to such Postures and Motions, as are proper for the Formation of such Sounds or Letters.

Q. What is Etymology?

*A. It is that Part of Grammar which teaches you what belongs to each Part of Speech. It comes from *etymos*, true, and *logos*, Speech.*

Q. What is Syntax?

*A. It is a right Joining of Words in a Sentence. It comes from the Greek Preposition *Syn*, together, and *taxis*, ordering, or ranking. In Latin it is called *Constructio*, Con-*

* The Answer might be made thus: Five, viz. *Orthoepey*, *Orthography*, &c. making a Distinction between *Orthoepey* and *Orthography*, as there really is.

struction;

fructio ; from *Con* together, and *structio* a Building, or a Setting Things in good Order.

Q. *What is Profody ?*

A. *Profody* is the Art of Pronouncing Words according to due *Accent* and *Time*. It comes from *pros*, *to*, and *ode*, a *Song*.

Q. *What is Accent ?*

A. It is *Tone* or *Tune* ; which is of two Sorts, The *Grave* or low *Tune* ; the *Acute* or higher *Tune* ; in Latin *Accentus*, from *ad*, *to*, and *cantus*, a *Tone*.

Q. *What do you mean by pronouncing with Time ?*

A. Sounding the *Syllables* swifter or slower.

Q. *Whence comes the Word Grammar ?*

A. From *Gramma* a *Letter*. Grammar begins with the Letters which are the Foundation of Words, and proceeds to the Explaining of the Properties of the Words themselves. It takes its Name from the *Grecians*, who, not much minding the Study of Foreign Languages, sent their Children to School only to learn to read and write their own Language. Hence *Aristotle* calls Grammar, *The Knowledge of Reading and Writing*.

C H A P. II.

Of Etymology, or that Part of Grammar which teaches what belongs to each Part of Speech.

* Words are *Primitive*, or *Derivative*.

* A *Primitive Word* is that which comes from no other Word in our Language ; as *Fish*, *Babe*.

* A *Derivative Word* is that which comes from some other Word in our Language ; as a *Fisher*, *Fishy*, from *Fish* ; *Babler*, *Babbling*, from *Babe* ; so *Rational*, from *Rationalis*.

Of the Eight Parts of Speech.

TO signify the Difference of our Thoughts or Notion in any Language, there is Need of several Sorts of Words: Now every Word being considered as a Part of our Speech or Discourse, the *Grammarians* (or they who write of Grammar) do reckon up eight Sorts of Words of a different Nature, which they call, *Eight Parts of Speech*.

* The Eight Parts of Speech are,

Noun,
Pronoun,
Verb,
Participle,

Adverb,
Conjunction,
Preposition,
Interjection.

Of all which we shall treat in their proper Place.

Questions relating to the second Chapter.

Q. What is Speech?

A. Speaking or Discourse.

Q. How many Parts of Speech are there?

A. Eight.

Q. What are their Names?

A. Noun, Pronoun, Verb, Participle, &c.

Q. What do you mean by Eight Parts of Speech?

A. Eight Sorts of Words, which Men use in speaking.

Q. Are there no more than Eight Words in a Language?

A. There are Thousands of Words, but yet there are but eight Sorts; for every Word, which Men use in speaking, is either a Noun, or an Adjective, i. e. a Word that signifies the Quality or Manner of a Noun, or a Pronoun, or a Verb, or a Participle, or an Adverb, or a Conjunction; or a Preposition, or an Interjection.

Q. Why do they give different Names to the Parts of Speech?

A. To distinguish one Part of Speech from another; in like manner as a Carpenter, to distinguish one Tool from another,

another, calls one an *Hammer*, another a *Chissel*, another a *Saw*.

Q. Are the Parts of Speech the same in English as in Latin?

A. Yes. For that, which is a *Noun* in *English*, is a *Noun* in *Latin*, and so of the rest. But as for Numbers, Cases, Genders, Declensions, Conjugations, &c. These are not the same in both Languages.

CH A P. III.

Of a NOUN.

A *Noun* is a general Name expressing either the Thing itself, or any Property, Quality, or Attribute inhering in, or belonging to the Thing.

* A *Noun Substantive* is the Name of the Thing itself; as, a *Man*, a *Horse*, a *Tree*.

* The *Adjective* is a Word that expresses the Qualities or Properties of a Thing: as *good*, *bad*, *wise*, *foolish*, *great*, *small*, &c.

Questions relating to the third Chapter.

Q. What is a Noun?

A. A *Noun* is a general Name expressing either the Thing itself, or some Property or Quality of it.

Q. Is it not the Thing itself?

A. No: For *Grammar* treats of Words and not of Things.

Q. How do you make it appear that the Words, Man, Horse, Tree, are Substantives?

A. Because if any one says, *I see a Man*, *I see a Horse*, *I see a Tree*, in each Saying the Sense is plain and full, and I understand the Meaning.

Q. How do you make it appear that the Words, good, bad, wise, foolish, great, small, are Adjectives?

A. Because

A. Because if any one says, *I see a good, I see a bad, I see a wise, I see a foolish, I see a great, I see a small*, in these Sayings there is no Sense, nor do we understand the *Meaning* of them, but there needs to be put in a *Substantive* to each *Adjective* to make *Sense*; as *I see a good Man, I see a small Horse, I see a great Tree.*

Q. In these Sayings following, tell me which Words are Substantives, and which are Adjectives, and the Reason why.

*The Cat catches Mice,
The Boy writes a good,
This is a foolish,
Peter loves Pudding,
We love sweet,*

*This is a wife,
A wise reads Books,
They play a small,
Horses drink Water.*

Q. Whence comes the Word Noun?

A. From the Latin Word *Nomen*, a Name.

Q. From whence comes the Word Substantive?

A. From the Latin Word *Substantia*, Substance; because it signifies the Substance of the Thing.

Q. Whence comes the Word Adjective?

A. From the Latin Word *Adicere*, to add, because it is to be added to the Substantive.

In the Word *Noun Substantive*, you may leave out *Noun*, and call it a *Substantive*.

Definitions being only the Explaining one Word by another that is more familiar, so that the Meaning, or Idea it stands for, may be certainly known, Languages are not always so made according to the Rules of *Logick*, that every Term can have its Signification exactly or clearly expressed by two others: I have therefore rather endeavoured after a Description of what the Terms mean, than after a strict Definition of them. And I believe it will be objected to me that I have too strictly followed an old Direction;

Ἐπίστευε μοι καὶ ἀμαδύσεις φράσον.

Speak more clearly, and less like a Scholar.

C H A P. IV.

Of Substantives Proper, and Common.

TH E far greatest Part of Words, that make all *Languages*, are general Terms ; but because there is Occasion to mention this or that particular Person or Thing, they must have their proper Names to be known and distinguished by.

* *Nouns Substantive* are either *proper*, or *common*.

* A *Noun Substantive proper* is a Word that belongs to some (*individual*) particular One of that Kind ; as *Anne, Peter, James, Mary, &c.*

* A *Noun Substantive common* is a Word which belongs to all of that Kind ; as *Man, Woman, Horse, Tree, &c.*

Besides Persons, Countries also, Cities, Rivers, Mountains, and other Distinctions of Place, have usually found peculiar Names, they being such Words as Men have often Occasion to mark particularly. And it is not to be doubted, but if we had Reason to mention particular *Horses*, as often as we have to mention particular *Men*, we should have proper Names for the one, as familiar as for the other ; and *Bucephalus* would be a Word as much in Use, as *Alexander*. And therefore we see amongst *Jockeys*, *Horses* have their proper Names to be known and distinguished by, as commonly as their Servants ; because, amongst them, there is often Occasion to mention this or that particular *Horse*, when he is out of Sight.

It may be farther observed that *proper Names*, when they are attributed to diverse Persons, become *common Names* ; as the *Cæsars*, the *Alexanders* ; any brave Men being called by those Names.

Questions relating to the fourth Chapter.

Q. *Is the Word Anne a proper or common Name?*

A. It is a proper Name; because it belongs to some particular One of that Kind; for *Anne* is not the Name of every Woman.

Q. *Is the Word Woman a proper or common Name?*

A. It is common, because it belongs to all of that Kind; for every Woman is called a Woman, but every Woman is not called *Anne*.

Q. *Are the Words Ship, River, Horse, proper or common Names?*

A. They are common; for every *Ship* is called a *Ship*, and every *River* is called a *River*, &c.

Q. *Are the Words Albemarle [the Name of a Ship] the Thames, Bucephalus, proper or common Names?*

A. They are proper, because they belong to some particular Ones of that Kind; for every *Ship* is not called the *Albemarle*, neither is every *River* called the *Thames*, nor every *Horse* *Bucephalus*.

Of the English Proper Names.

I am sensible that this Account of the *English* proper Names does not strictly relate to the Subject of this Book; yet because it has some small Relation thereto, and might entertain the Curiosity of some Persons, I had made a Collection of what several Authors have wrote of these Matters, with which I designed to present the Reader; but being luckily prevented by the better Performance of the late ingenious and learned *John Chamberlayne*, Esq; in his most useful Book, *The Present State of Great-Britain*; I have chosen rather to give you his Account than my own.

Nomina quasi Notamina. ‘Name, in Sax. *Nama*, Gothic. ‘*Namo*, Alem. *Namo*, Perf. *Nam*. All from the *Hebr. naam* ‘*dixit he said*, *Jun. Gloſſ.* 263. Names were first imposed on Men for Distinction sake, by the *Jews* at their Circumcision, by the *Greeks* at the seventh or tenth Day, by the *Romans* at the ninth Day after their Birth, and by the *Christians* at their Baptism, of such Signification for the

the most part, that might denote the future good Hope, or good Wishes of Parents towards their Children.

The *English* Names, at Baptism, are generally either *Saxon* or *Norman*; as *Robert, Richard, Henry, William, Edward, Edmund, Edwin, Gilbert, Walter, Leonard, &c.* or else (especially in latter Ages) out of the Old and New Testament; as, *Abraham, Isaac, Jacob, John, Thomas, James, &c.* Or sometimes the Mother's *Sur-name*, especially if she has been an Heiress, or of superior Birth or Quality to her Husband, and rarely two Christian Names, which yet is usual in other Countries, especially in *Germany*.

Sur-names.] Names superadded to the Christian Names, the *French* call *Sur-noms* (i. e.) *Super Nomina*. * The Word *Sur-name* is in old *English* Manuscripts. The *English* formerly called it a *To-name*; as is in *Robert of Gloucester*, and in *Langtoft*. *To-name* literally answers to *Agnomeu* or *Cognomen*, as *Sur-name* to *Super Nomen*. Our *Saxon* Ancestors had no single Word to express *Sur-name*, but called it the other Name. *Se wææs oðre Naman Scarioth*. Luc. xxii. 3.

The * *Hebrews, Greeks*, and most other Nations, had no *Sur-names* fixed to their Families, as in these Days, but counted thus; for Example among the *Hebrews*, *Melchì Ben Addi, Addi Ben Casam, &c.* So the *Britains*, *Hugh ap Owen, Owen ap Rhese*: So the *Irish*, *Neal Mac Con, Con Mac Dermot, &c.*

As Christian Names were first given for Distinction of Persons, so *Sur-names* for Distinction of Families.

About Anno 1000, the *French* Nation began to take *Sur-names*, with *De* prefix'd, of a Place, and *Le* prefix'd, for some other Qualifications, as at this Day is their usual Manner. The *English* also took to themselves *Sur-names*; but not generally among the common People, till after the Reign of *Edward I.*

Great Offices of Honour have brought divers *Sur-names*; as *Edward Fitz-Theobald*, being long ago made Butler of *Ireland*, the Duke of *Ormond*, and his Ancestors descend-

* See *Macc.* ii. 1, 2, 3, 4, 5. *Sur-names* were common after the Captivity, in Use also before, but not such as ours now.

ing from him, took the *Sur-name* of *Butler*. So *John Count Tankerville* of *Normandy*, being made *Chamberlain* to the King of *England*, above 400 Years ago, his Descendants of *Sherborn-Castle* in *Oxfordshire*, lately extinct, and of *Preſbury*, *Mangerſbury*, and *Oddington* in *Gloucestershire* (from whom the Author of this Account was deſcended) bear ſtill the ſame Coat of Arms, by the Name of *Chamberlain*.

At firſt, for *Sur-names* the *Engliſh* Gentry took the Name of their Birth-place, or Habitation ; as, *Thomas of Aſton*, or *Eaſt-Town* ; *John of Sutton*, or *South-Town* ; *Henry of Wotton*, or *Wood-Town* ; and as they altered their Habitation, ſo they altered their *Sur-name*. After, when they became Lords of Places, they called themſelves *Thomas Aſton*, of *Aſton* ; *John Sutton* of *Sutton* ; *Henry Wotton*, of *Wotton*.

The *Saxon* common People (as the Generality of the *Dutch*, *Germans*, *Danes*, *Iſlanders* and *Swedes* do to this Day) for *Sur-names*, added their Father's Name, with Son at the End thereof ; as, *Thomas Johnſon*, *Robert Richardſon* ; and ſometimes their Mother's Name, in like manner ; as *Bettiſon*, *Nelſon*, and *Margetſon* ; they alſo oft took their Father's Nick-name, or Abbreviation with the Addition of *s*, as *Gibs*, the Nick-name, or Abbreviation of *Gilbert* ; *Hobs* of *Robert*, *Nicks*, of *Nicholas*, *Batts*, of *Bartholomew*, *Sams* of *Samuel*, *Hodges* of *Roger*, *Sanders* of *Alexander* ; and thence alſo *Gibſon*, *Hobſon*, *Nickſon*, *Batſon*, *Samſon*, *Hodſon*, *Sanderſon*, and *Hutchiſon*, &c. Many were alſo *Sur-named* from their Trade ; as, *Smith*, *Joiner*, *Weaver*, *Walker*, that is, *Fuller* in old *Engliſh*, and *Goff*, that is, *Smith* in *Welch*, &c. Or from their Offices ; as, *Porter*, *Steward*, *Shepherd*, *Carter*, *Spencer* (that is *Steward* or *Diſpenſer*) *Cook*, *Butler*, *Kemp*, that is in old *Engliſh*, *Soldier* from *Campus* ; or from the Place of Abode ; as, *Underwood*, *Underbil* ; alſo *Atwood*, *Atwell*, *Atbil*, which three laſt are ſhrunk into *Wood*, *Wells*, *Hill* ; or from their Colour or Complexion, as, *Fairfax*, that is, *Flaxen Hair*. So from Birds ; as, *Arun-del*, that is, *Swallow*, from *Hirundo* ; *Corbet*, that is, *Raven*, from *Corvus* ; *Wren*, *Finch*, *Woodcock*, &c. So from Beaſts ; as, *Lamb*, *Fox*, *Lizyle*, that is, *Mule*. From Colours ; as, *Black*, *White*, *Brown*, *Red*, *Green*. From the Winds, as, *Eaſt*, *Weſt*, *North*, *South*. Sometimes from Saints ; as *St.*

John

John, St. George, St. Leger, St. Amand, Seymour, (i. e.) St. Maur, &c.

The Normans, at their first coming into England, brought *Sur-names* for many of their Gentry, with *De* prefixed, as the French do generally at this Day, and their Christian Names were generally *Scandic*, they being originally descended from Norway, inhabited by the Progeny of the old *Scandians*; and some, for about 200 Years after the Conquest, took for *Sur-names* their Father's Christian Name, with *Fitz* or *Fils* prefixed, as *Robert Fitz-Williams, Henry Fitz-Gerard*, which is as much as *Williamson, Gerardson, &c.*

The Britains, or Welch, did not take *Sur-names* till of late Years, and that for the most Part only by leaving out *a* in *ap*, and annexing *p* to their Father's Christian Name; as, instead of *Evan ap Rice*, now *Evan Price*; so instead of *ap Howel, Powel*; *ap Hugh, Pugh*; *ap Rogers, Progers, &c.*

The most ancient Families, and of best Account for *Sur-names* in England, are either those that are taken from Places in Normandy, and thereabouts in France, and from some other Transmarine Countries; or else from Places in England and Scotland; as, *Evereux, Chaworth, Nevil, Montague, Mahun, Biron, Bruges, Clifford, Berkley, Anvers, Arcy, Stourton, Morley, Courtney, &c.* which anciently had all *De* prefixed, but of latter Times, generally neglected, or made one Word, as *Devereux, Danvers, Darcy, &c.* unless we should more esteem those, whose Ancestors were of great Account here before the Norman Conquest, and their Posterity have still flourished ever since, as *Arden, Ashburnham, &c.*

C H A P. V.

Of NUMBERS.

Number is the Distinction of One from Many.

There are two Numbers, the Singular, and the Plural.

The Singular Number is used when we speak but of one Thing or Person; as, a Stick, a Boy.
* The

Yet this is not always so, for these Words following, with several others, are excepted; as,

Hoof,	}	makes	}	Hoofs,
Roof,				Roofs,
Grief,				Griefs.

So Dwarf, Mischief, Handkerchief, Relief, Scarf, Wharf, Reproof, Strife, Scoff, Skiff, Muff, Ruff, Cuff, Snuff, Stuff, Puff, &c. And generally speaking, Words ending in double ff make the Plural by the Addition of s. But Staff makes Staves.

So in Words ending in s and th, though the Writing is not changed, yet the Sound is softened; for in House, the Sound of s is changed into z, as House, Houses, [Houses]; so th is sounded as dh, as in Path, Paths, [Pads]; Cloth, Clothes, [Cloddes]; Sheath, Sheaths, [Sheadhs]. But Earth, Birth, keep their own Sound, and all that end in rth.

As Nouns ending in y do often change y into ie, so ys in the Plural is often changed into ies, as,

Heresy,	Heresys, or	Heresies,
Cherry,	Cherrys,	Cherries,
Inquiry,	Inquirys,	Inquiries.

* Some Words do form or make the Plural otherwise than by taking s or es, and are therefore Irregular.

<i>Singular.</i>		<i>Plural.</i>		<i>Singular.</i>		<i>Plural.</i>
Die,	} <i>makes</i>	Dice, ^(a)	} <i>makes</i>	Foot,	}	Feet,
Mouſe,		Mice,		Tooth,		Teeth,
Louſe,		Lice,		Penny.		Pence,
Goole,		Geeſe,		<i>which is a Contraction of Pennys.</i>		

(a) Dice is irregular more in the corrupt Spelling than in the Sound, it should be Dies; unless we intended to express the French Dix, as we borrowed the Word from thence. Pence is made from Pens, a Contraction from Pents, Penicks, &c. N. B. Dyse is our ancient Spelling, for Dice in the Singular.

But these, *Ox*, (b) *Oxen*; *Child*, *Children*; *Brother*, *Brethren*; are Imitations of the *Dutch Plural* which ends in *s*, and frequently in *en*, *Man* among the *Saxons* was an irregular Word, and makes *Men* in the *Plural*. Also all the Compounds of *Man* make their *Plural* in *en*; as, *Woman*, *Footman*, *Horseman*, *Statesman*, in the *Plural*, *Women*, *Footmen*, *Horsemen*, *Statesmen*, &c.

Some Words are used in both Numbers, as *Sheep*, *Hose*, *Swine*, *Fern*, (c) *Pease*, *Deer*. *Chicken* is not *Plural*, for we say *Chickens*; as to *Fish*, *Mile*, they are rather ill speaking; as when they say, (d) five *Shilling*, seven *Foot high*, twenty *Year old*. (e) So Abundance of *Fish* is not the *Plural*, any more than Abundance of *Meat*.

Note, *Swine* is a Contraction of *Sowin*; we likewise say *Sows* from *Sow*, which is spoken of the Female only; but *Swine* is used in both Numbers, and spoken of both Sexes.

(b) *Oxen* is the Remains of the *Saxon Terminations*, as Words in a Singular make *an* in the *Plural*; *Oxa*, *Oxan*, see *Hickes* of the Second Declension, p. 10.

(c) *Pease* should be *Peasen*, or *Peases*: But the old Custom would not suffer *Peases* to come in: And the new Method has discarded *Peasen*, and is content with a *Plural* that sounds like one, and is none. *Deer*, *Sax.* *Deor* retains its ancient Form, as in *Saxon*. *Chickens*, in *Saxon*, *Cicen*, is a Singular, and of the third Declension: *Plural*, Nominative *Cicenu*, and in old *English* *Chickenes*.

(d) *Seven Foot high* is as one Word, *septempedalis*. And so *five-Years old* *quinquennis*. But *fivegear*, *Five-Year*, is true *Saxon*, *Five Shilling Piece* is a Similar Expression. *Ten Pound* is good *English* upon the old Foot: in *Saxon*, *Tyn Pund*: For *Pund* is of the fourth Declension, and the same in the Nominative *Plural* as in the Singular. But *ten Pounds* is better *English* upon the modern Analogy.

(e) A learned Gentleman is of Opinion that Abundance of *Fish* is not ill speaking, but proper; for *Fish* is in that Infiance a specific Name, like as *Flesh* is always. See below, *Fern* is a specific Name, and has no *Plural*.

It is better also to say in the Singular a *Pea*, in the Plural *Peas*.

Brother makes also *Brothers*, for we seldom use *Brethren*, but in Sermons, or in a Burlesque Sense.

Some do use *Kine* (a Contraction of *Corwin*) for *Cows*, *Sboon* for *Shoes*, *Eyen* for *Eyes*, and *Housen* for *Houses*: But these *Plurals* are not to be imitated.

* Some Words have no Singular Number.

As *Albes*, *Bellows*, *Bowels*, *Breeches*, *Entrails*, *Lungs*, *Scissars*, *Shears*, *Snuffers*, *Thanks*, *Tongs*, *Wages*.

* Some Words have no Plural Number.

As the proper Names of *Cities*, *Countries*, *Rivers*, *Mountains*; the Names of *Virtues*, *Vices*; so the Names of *Metals*; (a) as *Gold*, *Silver*, *Copper*, &c. The names of most *Herbs*;

(a) It is common to all Languages for the *Specifick* Names, meerly such, to be singular. *Gold* is the Name only of the *Species*, and so is *Iron*: but then it is sometimes made a Name for the Individual too, and so admits of the Plural Number, *Irons*.

The Reason is plain why specifick Names, as such, admit of no Plural: Plurality is in the Individuals, while the Kind is One. *Man* considered only as a Specifick Name means *human Kind*, or *human Nature*; which is one, not many. *Flesh* is the whole Fleishy Kind, *Silver*, the whole Silver Kind. Indeed, it often happens that the same Word shall serve both for the Kind, and the Individual; as the Word *Man*, *Fish*, and many more: And then such Word admits of the Plural Number. Some Words, in one Language, signify both the Kind and Individual, and not in another. *Caro* in *Latin* is a Name for the *Species*, and for the *Individuals* too: And therefore there is *Caro*, and *Carnes*. But *Flesh* in *English* is meerly Specifick: And therefore we have not *Fleshes*.

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Herbs; as, *Grass, Marjoram, Parsley, Sage, Mint, &c.* except *Nittles, Poppies, Lilies, Coleworts, Cabbages, &c.* The Names of several Sorts of *Corn and Pulse*; as, *Wheat, Rye, Barley, Darnel, &c.* except *Bean*, which makes *Beans*, and *Pea, Peas*. So *Bread, Wine, Beer, Ale, Honey, Oil, Milk, Butter*, want the *Plural*, with many others; but these Examples may suffice for the present. And some of these, when they signify several Sorts, are used in the *Plural*; as, *Wines, Oils, &c.*

* *Adjectives* have no Difference of *Numbers*.

Note, As we say, a good Boy in the *Singular*, so we say, good Boys in the *Plural*; where you see the *Adjective* is the same. Yet sometimes we meet *Adjectives* with an *s* added to make them *Plurals*; as *Good, Goods*; *New, News*; but then they become or are made *Substantives*; as, *Goods* for good Things; so *News* for new Things; *Blacks* for black Men, or black Colours; *Whites, Reds*, for white or red Colours. In like manner the *Grammarians* use *Substantives, Adjectives*, for *Nouns Substantive*. Note *This* makes *these*, and *that these*.

Questions relating to the Fifth Chapter.

Q. *What is Number?*

A. *Number* is the Distinction of one from many.

Q. *How many Numbers are there?*

A. Two, the *Singular* and the *Plural*.

Q. *When do we use the Singular Number?*

A. When we speak but of one Person or Thing.

Q. *When do we use the Plural Number?*

A. When we speak of more Things or Persons than one.

Many like Instances may be observed in the comparing of one Language with another.

The Specifick Names are easily distinguished in our Language: For besides that they have no *Plural*, they are never used in the *Singular* with a before them, as other Names are. We never say, a *Flesh, a Gold, a Silver*, but *Flesh, Gold, Silver*: And when we use a Word specifically we leave out the *a*, as *Man* is mortal, and the like.

Q. *How*

Q. *How is the Plural Number in English made?*

A. By adding *s* to the *Singular*.

Q. *Is it always thus made?*

A. Not always; for to Words that end in *ch*, *sh*, *ss*, or *x*, *es* is added; as *Church*, *Churches*, &c.

Q. *What do you note or observe in Words that end in *se*, *ze*, or in *ce*, *ge*?*

A. Those Words gain a Syllable more in the *Plural* than they had in the *Singular*.

Q. *How comes this to pass?*

A. The *s*, that is added to make the *Plural*, would not be heard in the Sound, unless it made another entire Syllable.

Q. *How do Words, that end in *f* or *fe*, make their Plurals?*

A. By changing *f* or *fe* into *ves*.

Q. *What is the Reason of this Change?*

A. It is for better Sound's Sake; *f* and *v* being Letters that are easily changed the one for the other.

Q. *Do all Words form or make their Plural by adding *s* to the Singular?*

A. No: Some do not; for *Mouſe* makes *Mice*, and *Tooth*, *Teeth*, &c. with several others which are *irregular*.

Q. *What do you mean by irregular?*

A. That Word is said to be *irregular*, or *excepted*, which is contrary to, or that does not follow the general Rule.

The General Rule in this Place is, that the *Plural Number* is made by adding *s* or *es* to the *Singular*.

Q. *What is a compounded Word?*

A. It is a Word that is made up of two or more single Words; as, *Footman* is made up of *Foot* and *Man*; so *Coachman* is made up of *Coach* and *Man*.

Q. *Have all Nouns a Plural Number?*

A. No: For some Nouns have no *Plural*, and others have no *Singular*; and some few on the other hand are used in both Numbers.

Q. *Whence comes the Word Number?*

A. From the Latin Word *Numerus*, *Number*.

Q. *Whence comes the Word Singular?*

A. From *Singularis* or *Singulus*, a single one,

Q. *Whence comes the Word Plural?*

A. From *Pluralis* or *Plus* more.

C H A P. VI.

Of the English Genitive Case, with a Note concerning Gender.

THE Mind is not always employed about single Objects only, but compares likewise one Thing with another, in order to express the *Relation* and *Respect* that Things have to one another: In the *Latin* and *Greek* Tongues, and our ancient *Saxon*, following therein the *Greek*, they make different Endings of the same *Noun*, to denote these *References* or *Respects*, and these different Endings are called *Cases*. The *Latins* have six in each Number, whose Names are as follow.

The <i>Nominative</i> ,	The <i>Accusative</i> ,
The <i>Genitive</i> ,	The <i>Vocative</i> ,
The <i>Dative</i> ,	The <i>Ablative</i> .

But the *Respect* of *Things* to one another in our Language is shewn by the help of certain Words called *Prepositions*; such are *of*, *to*, *from*, &c. So that we have no *Cases*, except the *Genitive*; whereby we are freed from a great deal of Trouble and (a) Difficulty that is found in other Languages.

• The

(a) We have gradually reduced the *Cases* without observing it: Nature itself, as it were, teaching the easiest and shortest Way. In like Manner the *Italians* and *Spaniards* have reduced the *Cases* of the Singular Number all to one; which is the *Dative*, or *Ablative*: *Cavallo, Porco, Cane*, &c. And in the Plural, the *Italians* have commonly aimed at the *Nominative Case*: *Cavalli, Porci*. While the *Spaniards* have the *Accusative*: *Cavallos, Porcos*, &c. vid. Lhuys p. 20. I have wondered, says a learned Divine, how the *Greeks* from whom the *Latins*, *Goths*, *Saxons*, &c. have copied,

* *The Genitive Case in English ends, in the Singular and Plural Number, in s or es (if the Pronunciation requires it;) as, Man's Nature, or the Nature of Man; Men's Nature, or the Nature of Men; Milton's Poems, or the Poems of Milton; the Churches Peace, or the Peace of the Church.*

Note, This Genitive Case answers to the Genitive of the Latins, and to the English Preposition of, signifying, 1. The Possessor. 2. The Author. 3. The Relation of a Thing, as Peter's Horse, or the Horse that Peter possesses, or has. So Milton's Poems, or the Poems of Milton, that is, the Poems that Milton made. The King's Son, or the Son of the King.

* *If the Substantive be of the Plural Number, the first s is cut off; as, the Warrior's Arms, or the Arms of the Warriors; the Stone's End, or*

copied, came to invent Cases. The Vulgar, one may think, could never naturally fall into such a perplexed Method, and burdensome to the Memory: And yet how could any Language come but by Use and Custom? Rules are formed upon Use, and not Use upon Rules. Were I to make a Conjecture, from the Nature of the Thing, in a Case where we have no Records early enough to determine it, I should suspect that at first the *Greeks* had no Cases but made their Declensions by the Article *ὁ, ἡ, τὸ, τῶ, τῆς, τῷ, τῇ,* and so on, as we do by the Help of Prepositions, and that this Method led them by Degrees for Brevity's Sake to make the Terminations Similar to the Articles; which being done, they might then omit the Article, and the Terminations alone might serve the Purpose. The *Latins* therefore, we see, content with the Terminations, have no Article.

the End of the Stones; for the Warriors's Arms, the Stones's End (a).

Note, I say, the first *s* is cut off, or left out; for when the Substantive Plural ends in *s* (it sometimes ending in *en*, as *Women*) there will be a double *s*; one *s* that makes the Plural, as *Warriors*, and another *s* that makes the Genitive Case, as *Warriors's*; then the former *s* is cut off, or left out for better Sound's Sake.

* But when the Singular Number ends in *s*, both the *s's* are for the most Part expressed; as, *Charles's Horse, St. James's Park.*

(a) I cannot but be of Opinion with a Learned Divine, who conceives this Way of Speaking to be contrary to Analogy, and not justifiable: We have a good Way of denoting the Genitive in the Singular, which Way we derive from our *Saxon* Ancestors: But they never used it for the Genitive Plural: Neither did we. ~~I have observed several~~ good Writers, who, being offended at this Way of Speaking, have chosen to clap in *their*; as, *Warriors their Arms*, thinking thereby to make the Genitive Plural answer to the Singular; one by *his*, and the other by *their*; But they have gone upon a false Supposition, in taking the *'s* to be a Contraction of *his*, in the Genitive Singular. I know no justifiable Way of coming off here, but to alter the Form of Expression, and to say *Arms of the Warriors*. No Pretence, that I can think of, will ever make the other pass for *correct* Writing. The ignorant Vulgar began it; and the Learned have followed it as ignorantly, not understanding the Nature of the Expression, or whence it came. And yet every Body almost at the first hearing perceives that there is something amiss, some Flaw in the Expression, and are not satisfied with it while they use it. We have really no distinct Genitive Plural, though we have a Genitive Singular: There is the Flaw.

Note,

Note, Yet here, when the Pronunciation requires it, you may leave out the first *s*; as, for *Righteousness* Sake.

* But when three Substantives come together, the *Genitive Case* is made by adding *s* to the second; as, *The Queen of England's Crown*, the *King of Spain's Court*.

Where you may see *s* is added to the second Substantive, and for this Reason, because the *Queen of England's* is reckoned but as one Substantive.

Sometimes you will find two or three of these *Genitives* put together; as, *Peter's Wife's Portion*; that is, the Portion of the Wife of *Peter*; *Peter's Brother's Wife's Portion*; that is, the Portion of the Wife of the Brother of *Peter*.

* This *Genitive Case* is always put before the Substantive it is to be joined to; as, *Man's Nature*, not *Nature Man's*; *Milton's Poems*, not *Poems Milton's*.

Note, This *Genitive* is a plain Imitation of the *Saxon Genitive Case*, which ends in *es*; as, *Godes Sunu*, the Son of God. It is farther observable, that the *Saxon s* did seldom change the Cases of the *Latin Proper Names* in their Translations, but let them remain in the *Nominative*, *Dative*, and other Cases, as they found them. Yet they used to change the *Genitive* of those Names into *es*, in Imitation of their own *Genitive*; *Christes*, *Albanes*, of *Christ*, of *Alban*. The *Dutch Genitive* does likewise end in *s*; as, *Pieters Book*, *Peter's Book*; *David's Psalmen*, *David's Psalms*. But to conclude, the Learned Dr. *Hicks*, whose Judgment in these Matters no one will pretend to dispute, speaking of the following *Saxon Declension*,

Singular Numb.

Nom. Smith,
Gen. * Smithes,
Dat. Smithe,
Accu. Smith,
Voc. Smith,
Abl. Smithe,

Plural Numb.

Nom. * Smithas,
Gen. Smitha,
Dat. Smithum,
Accu. Smithas,
Voc. Smithas,
Abl. Smithum.

Says, hence, (that is, from the *Genitive Singular*, and *Nominative Plural*, marked with * an *Asterism*, or Star) the *Genitive Singular* and *Nominative Plural* of *English Nouns* end regularly in *s* or *es*, as in *Stones*, which is as much as *Lapidis*, of a *Stone*, and *Lapides*, *Stones*, that is more than one.

But they are mistaken, who think the *s* is added instead of *his* (the first Part of the Word *his* being cut off) and therefore that an (') *Apostrophe* is either always to be written, or at least to be understood : For though we do not deny but that the Mark of the *Apostrophe* may sometimes be properly enough made, that the Use of the Letter *s* may, when there is Occasion, be more clearly perceived ; yet that the *Apostrophe* ought always to be made, and that it is therefore to be made, to denote the Word (*a*) *his*, is what we can by no Means grant : For it is added to the *Proper Names* of Women, and to Substantives of the (*b*) *Plural Number*, where the Word *his* cannot, without a *Solecism*, or Impropriety of Speech, have Place. It is likewise added to the Word (*c*) *Ours*,

(*a*) We never find *his* in old *English* at the End of such Words in Construction, but either *es*, or *ys*, or *is* : *Womanis* for *Woman's* ; *Mannes*, or *Mannys*, or *Mannis*, for *Man's*.

(*b*) Where it should not be added, because *s*, or *es*, is not the Termination of the *Genitive Plural*, as before observed, but of the *Singular* only.

(*c*) If the Substantive be added, we say *our*, *your*, answering to the *Saxon Nominative ure*, *eower* : But without the Substantive, *ours*, *yours*, answering to the *Saxon Genitive ures*, *eoweres* ; and understanding Possession, or some other Substantive of the like Kind, taken in the *Genitive*, *Yours*, i. e. of your Keeping or Property.

yours,

jours, theirs, hers, where no one can imagine the World *his* to be included. And indeed the (*d*) Word *his*, as likewise the *Interrogative whose*, are nothing else, but *hee's* (*e*) *who's*; where *s* has the same Power, as in the *Genitive Case* of other Words; for *hee's Book* is the *Book of him, who's Book*, or the *Book of whom*. So *its* is wrote for *it's* or *of it*. But *his* is written for *hee's*, by the same Mistake as we sometimes write *bin* for *been*; likewise *whose* or *who's* proceeds from the same Mistake, as when we write *done, gone, knowne* or *known, growne* or *grown*, for *doen, goen, knowen, grown*, or for *do'n, go'n, know'n, grow'n*, every where against the *Analogy* of the Language.

A note concerning Gender.

As we have just mentioned one great Advantage of our Language, in being freed from that Trouble and Difficulty which arises in the *Greek* and *Latin* from the Variety of Cases; so we shall now take Notice of another Advantage it has, full as great as the former.

Of all the *Languages*, both *ancient* and *modern*, there is none but what admits of a Difference of *Gender*, in their

(*d*) *His, hys*, are the *Genitive* of *he* regularly in *Saxon*, the same as *illius* or *ejus*. There is no Mistake in Writing *his*; but *Hee's* is wrong. There should be no Apostrophe in the *Genitive Singular*, but where some Letter or Letters are left out.

Smith's, for what was anciently *Smithes*, the *e* is left out, which is the sole Reason of the Apostrophe. In *Man's* there are left out *n* and *e*, it is for *Mannes*. In my *Wifes Mother*, there is no Letter left out; the Original *Genitive* is *Wifes*, and so there is no Occasion for an Apostrophe, or to write *Wife's*; the like may be said of any other Noun ending in *e*, as, *Life, Knife, &c.*

(*e*) *Whose* is the *Saxon hwas*, the *Genitive* of *hwa*, is used to be spelled *whos*: We have added the final *e* to preserve the Quantity of the Vowel. It should not be written *who's*, but *whos*: There is no Letter dropped, or left out. Dr. Wallis therefore is mistaken in this Paragraph.

Nouns, except the *English* and *Chinese Languages*. For as Mr. *Web* (in his *Essay towards a primitive Language*, p. 192.) says, The *Chinese* are not troubled with Variety of *Declensions*, *Conjugations*, *Numbers*, *Genders*, *Moods*, *Tenses*, and other Grammatical Niceties, but are absolutely free from all such perplexing Accidents, having no other Rules in Use than what the Light of Nature dictated unto them, whereby their Language is plain, easy, and simple, as *natural* Speech ought to be.

* *Gender* is the *Distinction* of *Sex*.

* There are two *Sexes* the *Male* and *Female*.

* We have Four *Ways* of distinguishing the *Sex*.

I. When we would express the Difference of *Sex*, we do it (after the same Manner as we distinguish the *Ages* and other Accidents) by different Words.

So in the Relation of Persons,

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Batchelor	Maid Virgin	King	Queen
Boar	Sow	Lad	Lads (<i>a</i>)
Boy	Girl	Lord	Lady
Bridegroom	Bride	Man	Woman
Brother	Sister	Master	Dame
Buck	Doe	Milter	Spawner
Bull	Cow	Nephew	Niece
Bullock	Heifer	Ram	Ewe
Cock	Hen	Sloven	Slut
Dog	Bitch	Son	Daughter
Drake	Duck	Stag	Hind
Drone	Bee	Uncle	Aunt
Father	Mother	Widower	Widow
Friar	Nun	Wizard	Witch
Gander	Goose	Whoremonger	Whore or
Horse	Mare		(Strumpet)
Husband	Wife		

(*a*) *Lads* is a Contraction of *Laddest*.

II. But

II. But when there are not two different Words to express both *Sexes*, or when both *Sexes* are comprehended under one *Word*, then we add an *Adjective* to the *Word* to distinguish the *Sex*, as a *Male Child*, a *Female Child*, a *He-Goat* for the *Male*, a *She-Goat* for the *Female*.

III. Sometimes we add another *Substantive* to the *Word*, to distinguish the *Sex*; as a *Man-Servant*, a *Maid-Servant*, a *Cock-Sparrow*, a *Hen-Sparrow*.

IV. There are likewise some few Words which distinguish the *Female Sex* from the *Male*, by the Ending (*a*) [*es*]

<i>Male,</i>	<i>Female.</i>	<i>Male,</i>	<i>Female.</i>
Abbot	Abbess	Jew	Jewess ¹
Actor	Actress	Lion	Lioness
Adulterer	Adulteress	Marquess	Marchioness
Ambassador	Ambassadress	Master	Mistress
Baron	Baroness	Patron	Patroness
Count	Countess	Prince	Princess
Deacon	Deaconess	Prior	Prioresse
Duke	Duchess	Poet	Poetess
Electors	Electress	Prophet	Prophetess
Emperor	Empress	Shepherd	Shepherdess
Governor	Governess	Tutor	Tutress
Heir	Heiress	Viscount	Viscountess
Hunter	Huntress		

(*a*) This Kind of Termination we have borrowed from the French *esse* and *ice*; which they have taken from the Latin *issa* and *ix*. *Abbatissa*, *Abbatissa* in old English, *Abbess*. *Aatrix*, *Aatrix*, *Actress*. But the French distinguish between *esse* and *ice*; we bring both to one, the Sound being nearly the same. These are all of *Norman* Descent, unknown to the ancient *Saxons*. In *Normanno-Saxon*, we have *Emperice*, *Abbedesse*, and *Countesse*, which are three of the oldest. The Original of this Termination may be run up to the Greek *Feminine* Termination *is*, *ισσα* *προφῆτις*, *Prophetissa*, French, *Prophetisse*, old English, *Prophetesse*, now *Prophetess*, *βασιλισ*, *βασιλις*, vel, *βασιλισσα*.

And two Words in [ix] *Administratrix, Executrix.*

But the common Words that we use to express the Difference of Sex by are, *He* and *She*. When we speak of the *Male Sex* we use the Word *He*; when we speak of the *Female Sex* we use the Word *She*: But when we speak of a *Thing* that is neither of the *Male* nor *Female Sex* we use the Word *It*. For Example, speaking of *Butter*, we do not say *He* or *She* melts, but *It* melts; so speaking of *Beer*, we do not say *He* or *She* is good, but *It* is good. *It* is also sometimes used when the Sex is undetermined; as, *Do not awake the Child, it is asleep.*

But these Words *He, She, It*, are Adjectives, and so fall under the *Second Rule*.

There are some Words, which though they denote or express Things that cannot be said to be of any Sex, yet common Custom does often use them, as if they were of the *Male* or *Female Sex*. For, speaking of the *Sun*, we say, *His going forth is from the End of the Heaven, and his Circuit to the Ends of it.* Speaking of the *Church* we say, *She hath nourished her Children, but they have rebelled against her.*

Where in the first Example we may take Notice, that *His* is spoken of the *Sun*, as if *Sun* was of the *Male Sex*: And in the second Example, *She* is spoken of the *Church*, as if *Church* was of the *Female Sex*.

Mr. Ray says, that *Queen* was used by the Saxons to signify the *Female Sex*, because *Queen Fugol* was used for a *Hen Fowl*. So *Whene Cat* is used in the *North* for *Queen Cat*; and *Carl-Cat* for the *Male*, the *Bear Cat* Saxon *Carl*, *Masculus*, *Carl-fugol*, is Saxon for a *Cock Fowl*. And these two answer to the two mentioned by Mr. Ray. *Quino* or *Quens* is *Gothick* for a *Woman* or *Wife*, and *Gune γυνή* is *Greek*.

Though what has been already said may be counted unnecessary, since the *English* Tongue has no *Genders*; yet because it may gratify some Readers, I will venture to add another Observation, which is, that the *Genders* called *Masculine, Feminine, and Neuter*, do not even among the *Latins* always distinguish the Sex; for *Mancipium* a *Slave*, *Scortum* a *Whore*, are of the *Neuter Gender*; *Gladius* a *Sword*, *Arcus* a *Bow*, are of the *Masculine Gender*; *Sagitta* an *Arrow*, and
Acus

Acus a Needle, are of the *Feminine Gender*. For such has been the Inconstancy of Custom in Relation to *Gender*, that sometimes Regard has been had only to the Signification of *Nouns*; that is, whether they denoted Things that were of the *Male* or *Female Sex*: At other Times, without considering either Signification or Ending, it has given to *Nouns*, *what Gender it pleased*. The Learned Dr. *Hickes* observes, that the *Sun* [*Sunna* or *Sunne*] among the *Saxons* and among the ancient *Franks* or *Teutones* (Vid. *Hickes*. Gr. Angl. 16. Gr. Fr. 10.) is of the *Feminine Gender*, and *Moon* [*Mona*] of the *Masculine Gender*. To which we may add, that *Sun* likewise in the *German Tongue* is of the *Feminine Gender*; and *Wife* in the *Dutch* of the *Neuter*. And so it is in the *Saxon*, and in all the *Mother Languages*, says Dr. *Hickes*, p. 80.

Questions relating to the sixth Chapter.

Q. *What is Case?*

A. *Case* is the Ending the *Noun* has in declining.

Q. *How many Cases have the Latins?*

A. Six, the *Nominative*, the *Genitive* the *Dative*, &c.

Q. *What did the Latins mean by declining a Noun?*

A. Changing its Ending; as for Example, in the Word *Deus* which is Latin for *God*, the *Nominative Case* which ends in *us* is changed in the *Genitive Case* into *i*, and in the *Dative Case* *us* is changed into *o*, and in the *Accusative Case* *us* is changed into *um*. As,

Nominative *Deus*,

Genitive, *Dei*.

Dative, *Deo*.

Accusative, *Deum*.

Q. *Why did the Latins change the Endings of their Nouns?*

A. To shew the Relation or Respect that Things have to one another; as *Equus Petri*, the Horse of *Peter*; *dedit Petro*, he gave to *Peter*; where *i* in *Petri* answers to our Word *of* and *o* in *Petro* answers to our Word *to*.

Q. *Have the English any Cases?*

A. They have but One called the *Genitive Case*.

Q. *How*

Q. *How is the Genitive Case made?*

A. By putting *s* or *es*, if the Pronunciation requires it, to the Singular or * Plural Number : as the *Master's Book*, or the *Book of the Master* ; the *Churches Peace*, or the *Peace of the Church*.

Q. *If the English have but one Case, how do they express the Relation and Respect of Things to one another?*

A. They do it by the Help of certain Words called *Prepositions* ; such are *of*, *to*, *from*, *with*, &c.

Q. *Is not, of God, in this Sentence the Love of God, a Genitive Case?*

A. No, for they are two Words ; *of* is a *Preposition*, and *God* is a Noun. Now *Case* is the *Alteration* of the Noun : But you see the *Ending* of the Noun *God* is not changed to make a *Case* : For we say, *God loves*, the *Love of God*, *Enoch walked with God* ; which Words, if wrote in *Latin*, would be *Deus God*, *Dei of God*, *Deo with God*. Where you may observe that the *Latin Word* has three *Endings* or *Cases*, that is, *us*, *i*, *e* ; but the *English Word, God*, is the same in all the three Places.

Q. *Suppose two s's to meet together in the Genitive Case?*

A. We cut off the first *s* thus, the *Warrior's Arms*, for the *Warriors's Arms*.

Q. *How come two s's to meet together?*

A. Because there is one *s* that makes the *Plural Number*, as *Warrior*, in the *Plural Warriors* ; and another *s* that makes the *Genitive Case*, as *Warriors's*.

Q. *When the Singular Number ends in s, are both the s's to be written in the Genitive Case?*

A. Yes, for most Part, as *St. James's Park*.

Q. *Is it then always necessary to do so?*

A. No ; for when it sounds better without the *s*, the first *s* may be left out ; as for *Righteousness's Sake*.

Q. *But if three Substantives come together, how do you make the Genitive Case then?*

A. By adding *s* to the *second Substantive*, as the *Queen of England's Crown*.

* Not regularly to the Plural, see above.

Q. How happens this?

A. Because the Queen of England's is reckoned but as one Substantive.

Q. Mayn't I say, the Book Master's, as well as the Master's Book?

A. No; for the Genitive Case is always set before the Substantive it is to be joined to.

Q. Is not this s added instead of his?

A. No; for then Mary's Book, would signify Mary his Book; so likewise when I say, Susan's Fan, the Sense would be, if s was put for his, Susan his Fan, &c.

Q. Is it necessary that an ['] Apostrophe should be always written before the s?

A. No.

Q. When must I write it?

A. When some Letter or Letters are left out in the Genitive Case.

Q. What is Gender?

A. The Distinction of Sex.

Q. How many Sexes are there?

A. Two, the Male and Female.

Q. Has the English Tongue any Gender?

A. No.

Q. How do the English distinguish the Sex?

A. They do it four Ways.

I. By two different Words, as *Boy* for the Male, *Girl* for the Female.

II. By putting an *Adjective* to the Word when there are not two different Words to express both Sexes, as a *Male Child*, a *Female Child*.

III. By adding another *Substantive* to the Word, as a *Man-servant*, a *Maid-servant*, a *Cock-sparrow*, to express the Male, a *Hen-sparrow* for the Female.

IV. In some few Words the Female is distinguished from the Male, by the ending *ess*, a *Dutchess* is the Female of *Duke* the Male.

Q. But what are the Words that you generally use when you speak of a Thing that is Male or Female, &c.

A. When we speak of the Male we say He, when we speak of the Female we say, She, but when we speak of a Thing

Thing that is neither of the *Male* nor *Female Sex*, we say *it*.

Q. *How many Genders have the Latins?*

A. They commonly reckon *seven*; but the three Chief are the *Masculine*, signifying the *Male Sex*; the *Feminine*, signifying the *Female*; and the *Neuter*, signifying neither one nor the other. But I have already observed, that these *Genders* among the *Latins* do not always distinguish the *Sex*.

Q. *From whence comes the Word Case?*

A. From the *Latin* Word *Casus*, which comes from *Casum*, the *Supine* of *Cadere* to fall. *Case* being as it were (among the *Latins*) the *Falling* of the *Noun*: for the first or *Nominate Case* is *Deus*, then by declining or bending down, it falls into *Dei*, which falls into *Deo*, &c. But *Ut jocularia, ridens, Percurro: quanquam ridentem dicere verum quidem vetat?*

Q. *Whence comes the Word Gender?*

A. From the *Latin* Word *Genus*, which comes from the *Greek* *Genos*, a Word of the same Signification.

C H A P. VII.

Of the ARTICLES.

BECAUSE *Nouns* commonly signify *Things* in a general and large Sense and Manner, certain Words called *Articles* are made Use of in some Languages as in the *Greek, Welch, English*, and several others, to determine and fix their Signification, and apply them to a particular *Thing*.

For Example, if we say, It is a Happiness to be a *King*; this Expression is large and not determined, for it may be *King of England, Sweden*, or any other Place; but if you add *the* to the Word *King*, it fixes and determines of what Place you mean it is a Happiness to be a *King*, and cannot be understood but of the *King* of a particular Place or People mentioned just before. We therefore generally set before *Substantives* for the more clear and particular

cular expressing of them, two Words called *Articles*, *A* and *The*.

* An *Article* is a Word set before a *Substantive*, for the clearer and more particular expressing of it; as a *Man*, that is, *some Man or other*; *the Man*, that is, *some certain Man*, of whom you have spoke before.

* There are two *Articles*, *A* and *The*.

Note, These are really *Adjectives*, and are used almost after the same Manner as other *Adjectives*. Therefore I have not made the *Article* (as some have done, and as the late Learned Dr. *Hickes* told me he was for having it made) a distinct Part of Speech, These *Articles* answer to *Un* and *Le* of the *French*, and to *Ein* and *Der* of the *Germans*. It is true, the *Articles* are but few, but they are of very frequent Use, and such as will discover any Stranger in the World from a natural *Englishman*: And indeed it is not every *Englishman* that knows how rightly to use them. Though these be not absolutely necessary to some Languages, for the *Latin* is without them; yet they are so convenient for the Clearness and Distinctness of Speech to others that all the *Western* Languages have them, though variously used in each; and the *Eastern* Tongues have their *He Emphaticum*, and the *Greek* have its *o*, which answers to one of our *Articles*.

* *A* is an *Article* that may be applied indifferently to any one particular Person or Thing.

A is a Numeral *Article*, or an *Article* of Number, and signifies as much as *One*; though less emphatically; that is, not in so strict a Sense as *One*, unless in this Phrase *all to a Man*.

* But

* But when the *Substantive* begins with a Vowel, or *b*, then we write * *an*, instead of *A*, if the *b* be sounded; as an *Eye*, an *Hour*; but a *Hare*, a *Hand*, an *Habit*, or a *Habit*.

Note, *A* or *An*, denotes or signifies the applying of a general Word to some one particular Person or Thing, in a large and undetermined Sense; that is, not telling what particular Person or Thing you mean; as *Patience is a Virtue*; and therefore is set only before Nouns of the *Singular* Number; for if a general Word be applied to more Particulars than *one*, it is expressed by the *Plural* Number. This is a particular Phrase, *a very few Verses*, *a very few Men*; where note, *A* is not put before the *Substantive Verses* or *Men*, but before the *Adjective Few*, used as a *Substantive*; for a *Few of the Men*, of being left out.

* *The* is an *Article* that declares, or shews, what particular Thing or Person is meant in speaking or writing. It signifies as much as *that*, but less emphatically, that is, not so fully.

Note, *The* denotes or signifies the Determination or fixing the Sense of one or more Particulars, as we say *Earth*, when we mean the *Element of Earth*; but we say, *the Earth*, when we mean the *Terrestrial Globe*, or the *Globe of the Earth* (which is a determinate or fixed Individual or Particular.) So we say, *a Battle*, when we speak of some one particular *Battle*.

The is a *Demonstrative Article*, because it shews what Particular you mean, and is applied only to such a Person or Thing, as the Hearer or Reader knows or hath Reason to know, because of its Eminence, or because of its being mentioned before.

This *Article* is set both before the *Singular* and *Plural* Number; because we can speak determinately, or in a fixed

* *An* from the *Saxon* *An*, *unus*, *Goth*, *Ain*, *Greek* *is*, *Unum*. Vide *Voss. Etymol. in Voce Unus*.

Sense,

Sense, as well of *many* as of *one Particular*; as, *the Man*, that is, *he who wrote the Book*; *the Men*, that is, *they who robbed the House*. In short, *A*, or *An*, does mostly note an undetermined Particularity or Unity: *The* commonly determines the Kind or Kinds, the Sort or Sorts, Particular or Particulars of Things.

Farther Observations concerning the Articles.

1. The *Articles* do properly belong to the Nouns *Substantive*, and are put before them; yet where the *Adjective* goes before the *Substantive*, as it generally does, the *Article* is put before the *Adjective*; as, *a wise King*, *a pretty Bird*.

Except after *such* and *what*, and the *Adverbs* of Comparison; as, *so*, *too*, (and scarcely after any other Words) where the *Article A* is put between the *Adjective* and its *Substantive*; as, *Such a Man*, *he gave me such a Book*; *too little a Coat*; *too big a Pot*. *What a Man is he?* *What a Noise is that?* *He is as great a Clown as you*. *He is as silly a Man*, &c. *What a sneaking Man is he?* (which otherwise is generally placed before them.)

These are particular Phrases or Ways of speaking, *Many a Man*, for *many Men*; *never a Man*, for *no Man*: Though there is the same Difference between *many a Man*, and *many Men*; *never a Man*, and *no Man*, as there is between *every Man*, and *all Men*; for *many a Man*, *never a Man*, *every Man*, are taken Distributively, and the others are taken Collectively, as they call it.

2. We do not set these *Articles* before any *Adjective*, that does virtually, or in effect, include them in itself; as in *one Man*, *some Man*, *any Man*, *this* or *that World*; where *one*, *some*, *any*, do virtually include *a*. So *that* and *this* signify as much as *the*.

3. The *Articles* are not put to the *Pronouns*, *I*, *Thou*, *You*, *We*, *Ye*, *My*, *Thy*, *Our*, &c. We do indeed use them before *same*, *self*, *he*, *she*; as *the same*, *the self*, *a* or *the he*, *a* or *the she*; yet here some *Substantive* is understood, as *the same*, that is, *Person* or *Thing*; and so of the rest.

4. *Adjectives*, when they are used as *Substantives*, admit of the *Articles* before them, as *the News*, *the Adjective*, *the Substantive*: Where in the first Word *Things*, in the other

two *Noun* and *Word* are understood : So likewise in these Examples, *A many*, put for a Multitude ; *a Score*, *a Hundred*, *a Thousand*, *a Million* ; the Article *a* is set before them, because they are counted Substantives : But all the other *Cardinal Numbers*, such as *one*, *two*, *three*, and their Compounds, *thirteen*, *fourteen*, &c. have no Articles before them ; but the *Ordinal Numbers*, such are *first*, *second*, *third*, and their Compounds, *thirteenth*, *fourteenth*, &c. admit or take *the* before them, as *the first Book*, *William the Third*.

5. The Articles are not put before *Nouns*, when used in a general and large Sense, as, *Virtue alone makes a Man happy*, *Money answers all Things*. For in this Sentence, *the Piety of the Queen makes her beloved* ; he we must say *the Piety*, because *of the Queen* being added to it makes it particular.

6. The Articles are not set before the particular Names of *Virtues* ; as *Justice*, *Sobriety*, &c. Of *Vices* ; as *Drunkenness*, &c. Of *Metals* ; as *Gold*, *Silver*, &c. Of *Corn* ; as *Wheat*, &c. Of *Herbs* ; as *Marjoram*, &c.

7. The Articles are not put before a proper Name, because that of itself includes or signifies a determinate Individual or particular Thing.

Except. 1. When it is for Distinction Sake ; as *He is a Churchill* ; that is, *one whose Name is Churchill* ; so *the Talbots*, that is, *the Family of the Talbots* : Or by Way of Eminency, as *the Alexanders*, *the Cæsars*, *the Marlboroughs*, *the Eugenes* ; any brave and valiant Men being called by those Names.

2. When some Substantive is understood ; as *the Albemarle*, that is, *the Ship Albemarle*. *He was drowned in the Thames*, *in the Rhine*, or *in the Danube*, i. e. *In the River Thames*, &c. River being understood.

8. Sometimes the Articles alter the Sense of the Expression ; as *Thomas is a good Man*, *Thomas is the good Man* ; that is, *the Master of the House*, or *the Husband*.

There are several other Observations which we might add concerning the *Article* ; but these shall suffice for the present, only we shall take Notice of the Division of the Articles into *Definite* and *Indefinite*.

The *Definite Article* is *The* which restrains or determines the Sense of the Word, it is put before, to some Particular.

The

The *Indefinite Article* is *A*, which leaves the Sense of the Word, to which it is prefixed, undetermined to what Particular you mean.

Questions relating to the Seventh Chapter.

Q. *What is an Article?*

A. An Article is a Word [set before a Substantive, for the clearer and more particular expressing of it.

Q. *How many Articles are there?*

A. Two, *A* and *The*.

Q. *What is the Use of the Articles?*

A. To determine and fix the Signification or Sense of Nouns, and apply them to a particular Thing.

Q. *What is the Difference between A and The?*

A. *A* is used in a larger and more general Sense; as, *See what it is for a Man to have to do with ungrateful People.* *A Man*, that is, *any Man*. But *The* is used to determine and distinguish *individually* and *particularly* Substantives common, which are applicable to diverse Subjects: For Example, *The Grecian Empire flourished under Alexander the Great*, that is, *that particular Empire*. So the Words *Palace* and *Prince* are common Nouns, which may be applied to any *Palace* or any *Prince*: which Words being put without an Article before them in this Phrase, *a Palace of a Prince*, they afford no distinct Idea or Notion of what *Palace*, or of what *Prince* you speak; but if you put to those two Words the Article *The*, as *The Palace of the Prince*, thereby we are given to understand, that it is such a *Palace*, and the *Palace* of such a *Prince* which we are supposed to know, or to have heard mentioned just before.

Q. *In this Sentence Peter loves God? why has the Word Peter never an Article before it?*

A. Because it is a *proper Name*, and *proper Names* have naturally no Article set before them; because they do of themselves *individually* or *particularly* distinguish the Things or Persons of which one speaks, and they, being thus particularly distinguished, need not any more particular Distinction. And for this Reason, the Word *God*, signifying the *Sovereign Being*, has no Article before it. So likewise the Names of *Countries* *Provinces*, *Rivers*, *Mountains*, &c. have no Articles before them.

Q. D

Q. *Do they then never set the Article before proper Names?*

A. Yes sometimes; but then it is when some Word is understood, or else when it is used by Way of Distinction or Eminence; so we likewise say, *the God of Abraham, the God of Isaac, the God of Jacob*, by Way of Distinction from the false Gods worshipped by the Heathens.

Use, it is true, has established a great many Exceptions, but they may be pretty fairly accounted for by the Rules we have already laid down, if not reduced to them.

Q. *Are the Articles ever put before the Adjective?*

A. Yes; for though the Adjectives are not of themselves capable of receiving an Article before them, they being only applied to Substantives, to tell what they are, yet they often do admit one before them, but then it is always by Vertue of some Substantive expressed or understood, as will more fully appear by the following Examples; as *Alexander the Great, Anne the Renowned, Charles the First*; that is, *Alexander the great King, or, the great Alexander*: So *Anne the renowned Queen*, or *the renowned Queen Anne*; so *Charles the First King*, that is, *he who was the first King of England of that Name*; so, *He is the happiest of all Men*, that is, *the happiest Man, &c. The Good of Goods*, i. e. *the good Thing of good Things*: *He came the last*, i. e. *the latest Man*. In like manner we say, *The Goods, the Whites, the Blacks*; but these are put substantively, for the *good Things*, the *white Colours*, the *black Colours*; where you see *Things* and *Colours* are understood.

Q. *Have the Pronouns any Articles before them?*

A. No: And the Reasons, why they have them not, are the same with those given under the fifth Question. But if by Chance any Pronoun should receive an Article, the Reason is the same with that given under the sixth Question.

Q. *Have all Languages the Articles?*

A. No: For the *Latin* is without them.

Q. *Is the Article of any great Service to a Language?*

A. Yes: For it contributes very much to the expressing neatly and clearly certain Respects, and certain Properties which could not be signified but by Help of the Article, and consequently there is no Doubt to be made, but that all those Tongues, which admit of the Article, have a great Advantage over the *Latin*, in that the Article being expressed,
or

or left out, makes a great Alteration in the Sense, which cannot be distinguished in *Latin*; for Example, The Devil said to our Saviour in the Wilderness, *Si tu es Filius Dei*, which is, *If you are a Son of God*, or, *If you are the Son of God*; for these *Latin Words* may receive two Senses, which may be easily determined in the Languages which have the Article, but cannot so well in the *Latin*.

Q. *Whence comes the Word Article?*

A. From the *Latin Word Articulus*, a little Joint: The Article having in some Sort the same Use in a Sentence, as a Joint has in the Body.

Q. *Whence comes the Word Definite?*

A. From *Definitus*, which signifies determined or limited.

Q. *Whence comes the Word Indefinite?*

A. From *Indefinitus*, which signifies undetermined or unlimited.

Q. *What do you mean by Individual?*

A. By *Individual*, I mean any one Thing or Person, from *Individuus*, that is, indivisible; for one *individual* Thing, or Person, cannot be divided into more Particulars of that Sort; or *Individual* is *Single*, *Individually*, *Singly*.

C H A P. VIII.

Of the PREPOSITIONS.

THE *Prepositions*, of which we shall now treat, and the *Conjunctions*, of which we shall speak hereafter, are, as it were, the *Nerves* and *Ligaments* of all Discourse; and we cannot attain to a right Knowledge of any Language, without a good Understanding of these two Parts of Speech. The other Parts of Speech are Materials prepared for the Building; but the *Prepositions* and *Conjunctions*, are the *Mortar* and *Lime* which are to cement and join those Materials together. But we must not say so of those *Prepositions* which are *inseparable* from Words, and which more strictly speaking are not so much *Prepositions*, in respect to our Language, as they are in respect to the Language from whence we have borrowed them. We might therefore pass them by, as supposing them to be sufficiently

sufficiently comprehended under the Words from which they are inseparable; but for the Sake of those who know nothing but *English*, and that I may give them a clear Idea or Notion of this Sort of *Prepositions*, I shall explain the chief of them, when I come to that Part of the *Grammar* called *Etymology*.

But before I come to define what are *Prepositions*, and shew you their Significancy and Force, I shall entertain you with an Observation of the Great Mr. *Locke's* relating to *Prepositions*, *Conjunctions*, &c. which by some are called *Particles*, as it were, little Parts of Speech. "Besides Words, says that great Man, which are Names of Idea's [Notions] in the Mind, there are a great many others that are made use of to signify the *Connexion* [Joining] that the Mind gives to Idea's or *Propositions* one with another. The Mind, in communicating its Thoughts to others, does not only need Signs of the Idea's it has then before it, but others also, to shew or intimate some particular Action of its own at that Time, relating to those Idea's. This it does several Ways; as, *Is* and *Is not*, are the general Marks of the Mind, affirming or denying. But besides Affirmation or Negation, without which there is in Words no Truth or Falsehood, the Mind does, in declaring its Sentiments to others, connect not only the Parts of *Prepositions*, but whole Sentences one to another, with their several Relations and Dependencies, to make a coherent Discourse.

The Words whereby it signifies what Connexion it gives to the several Affirmations and Negations, that it unites in one continued Reasoning or Narration, are generally called *Particles*; and it is in the Right Use of these that the Clearness and Beauty of a good Style more particularly consists. To think well it is not enough, that a Man has Idea's clear and distinct in his Thoughts, nor that he observes the Agreement or Disagreement of some of them; but he must have a Train of Thoughts and observe the Dependence of his Thoughts and Reasonings one upon another. And to express well such methodical and rational Thoughts, he must have Words to shew what *Connexion*, *Restriction*, *Distinction*, *Opposition*, *Emphasis*, &c. he gives to each respective Part of his Discourse. To mistake in any of these is to puzzle, instead of informing his Hearer :
And

And therefore it is, that those Words, which are not truly, by themselves, the Names of any *Ideas*, are of such constant and indispensable Use in Language, and so much contribute to Mens expressing themselves well.

This Part of *Grammar* has been, perhaps, as much neglected, as some others over diligently cultivated. It is easy for Men to write one after another, of *Cases* and *Genders*, *Moods* and *Tenses*, *Gerunds* and *Supines*; in these and the like, there has been great Diligence used; and Particles themselves, in some Languages have been, with great Shew of Exactness, ranked into their several Orders. But though *Prepositions* and *Conjunctions*, &c. are Names well known in *Grammar*, and the Particles contained under them, carefully ranked into their distinct Sub-divisions; yet he who would shew the right Use of Particles, and what Significancy and Force they have, must take a little more Pains, enter into his own Thoughts, and observe nicely the several Postures of his Mind in discoursing.

Neither is it enough, for the Explaining of these Words, to render them, as is usual in Dictionaries, by Words of another Tongue which come nearest to their Signification; for what is meant by them is commonly as hard to be understood in one, as another Language. They are all *Marks of some Action*, or *Intimation of the Mind*; and therefore to understand them rightly, the several Views, Postures, Stands, Turns, Limitations, and Exceptions, and several other Thoughts of the Mind, for which we have either none, or very deficient Names, are diligently to be studied. Of these there are great Variety, much exceeding the Number of the Particles that most Languages have to express them by; and therefore it is not to be wondered, that most of these Particles have diverse, and sometimes almost opposite Significations. In the *Hebrew* Tongue, there is a Particle consisting but of one Letter, of which there are reckoned up, as I remember. Seventy, I am sure above fifty several Significations," *Human Understanding*, l. 3. p. 399, 400, &c.

* A *Preposition* is a Part of Speech, which, being added to any other Parts of Speech, serv

serves to mark or signify their State or Reference to each other.

Note, By a Part of Speech, is meant a Word, for every Word is a Part of our Speech. I use the Word added; for though the Preposition is added chiefly to the Noun Substantive, yet it is also added to other Parts of Speech; as for Example; before the Pronoun; as, he came to him, or from me: Before the Verb; as, to fight, to read, &c. Before the Participle; as, after having read: Before the Article; as, with the Help of a Sword: Before the Adverb; as, from hence; and sometimes after the Word it governs; as, What did you sell this for?

It serves to mark or signify their State or Reference to each other: That is, it shews what Respect or Relation one Thing has to another; as, Peter goes over the Bridge, or under it: I go to the Place, or from it: So as to its State; John dwells at the Market; Charles lives in the College; He lives within the City, or without it. Or you may take it thus,

A Preposition is a Word added to other Words, to shew the Respect, or Relation one Thing has to another.

* The *English* Tongue has no Diversity of Cases (which the *Greeks* and *Latins* especially have) but does all that by the Help of *Prepositions*, which the *Greeks* and *Latins* did partly by Prepositions, and partly by the Diversity or Difference of Cases.

Note, We shall therefore treat of the Doctrine of Prepositions, next to that of Nouns Substantive, since they are put chiefly before Substantives, and because the Meaning of these Particles, or little Words, being rightly understood, the whole Syntax, or Construction of Substantives, is learnt at the same Time.

For the Preposition being prefixed or set before the Substantive shews what Respect or Relation that Substantive hath to that Word which went before it; whether it be a
a Verb

a *Verb*, a *Noun*, or any other Part of Speech; as, *the Temple of the Lord*.

But we shall now proceed to give some Account of the *Prepositions*, which we will not rank into *Classes* or *Heads*, but present you with the different Acceptations of several of them. I am sensible that what I have here done is but slight and superficial to what may and ought to be done; but if this shall meet with any Encouragement, I may be excited to make further Improvements in these Matters, by taking more Pains to observe nicely the several Postures of the Mind in Discourse. I shall treat of them in an *Alphabetical* Manner.

ABOVE. *Sax.* BUFAN, BUFON.] * *Above* chiefly relates to *Place*, and answers to *below* or *beneath*; as, *His Chamber is above mine*.

It has also divers other Acceptations.

1. It denotes being higher in *Greatness*, *Excellency*, or any *Degrees of Honour*, &c. As, *Cæsar could not abide to have any above him*, i. e. in *Power*, &c. *He is above him in Learning*.
2. *Above* signifies *beyond*, or *more than*; as, *Above his Strength*, i. e. *beyond*. *He minded none of those above the rest*, i. e. *more than the rest*.
3. It denotes, *more*, or *longer than*: As, *He fought above two Hours*, i. e. *more or longer than*, &c.
4. It denotes *besides*: As, *Over and above these Evils, there was*, &c. i. e. *besides*.

ABOUT. *Sax.* ABUTAN.] * *About* relates both to *Place* and *Time*: As, *About Noon*; *About the Field*.

1. *About* is used to denote *within* the *Compass*, or in some Part of; as, *They have set up a Shop about Cheapside*, i. e. in some Part of, or near *Cheapside*.
2. It signifies *round about*: As, *They made a Hedge about*

the Ditch, i. e. round about, &c. *They made a Mount about the House*, i. e. round about, &c.

Concerning, or of: As, *He wrote about the Circulation of the Blood*, i. e. Concerning, or of, &c.

Nigh, at: *It was about Night*, i. e. Nigh, or at Night.

About, Being put to Words of Measure signifies *almost, near upon*, more or less than that Measure: As, *About four Fingers long*; *About five Busbels*.

About, being put to Verbs, signifies *ready to do, or the future Time of Action*: As, *He is about to fight*, i. e. *he is ready to fight*; *he is about to depart To-morrow*, i. e. *he will*.

It denotes also the present Time of Action, and imports one's being busied and employed in the doing of any Thing; as, *I am about Business*, i. e. *doing or designing it*.

AFTER. Sax. ÆFTER.] * *After* is a Preposition which relates to *Time* and *Place*.

It serves to denote *Posteriority of Time*, and *Inferiority of Place*, or *Order*, and is put in Opposition to *Before*.

1. *Posteriority of Time*, i. e. a being or coming *after*: As, *After the Deluge Abraham was born*, i. e. *Abraham came into the World, or his Birth was after the Deluge*. *After Julius Cæsar our Saviour was born*, i. e. *Our Saviour came into the World after the Reign of Julius Cæsar*.

2. *Inferiority of Place or Order*, i. e. A lower Degree of Place or Order: As, *The Lieutenant comes after the Captain*: *His Place is after the Master's*.

But *After* when it is put to Verbs has then Reference only to *Time*: as, *After he arrived*.

There is a particular Sense of *After* used in Painting; as when one says, *To paint after Raphael*: *To paint after Titian*, i. e. *To copy a Picture made by Raphael, made by Titian*. But we may here render *After*, by *According to*: As also in the following Phrase, *He writes after his Copy*, i. e. *according to*.

There are several other Senses in which *After* is taken; as, *He longs after it*, i. e. *he wishes for it with an ardent Desire*. *After all*, i. e. *After having well examined all Things*;

Things; every Thing being well considered. So likewise in, *After that*, i. e. *It being so*. And this Expression is used by Way of Connection to Discourse.

AGAINST. Sax. AGEN, ONGEAN, TOGEANES.] * *Against* hath two particular Significations very different from one another. In one it is used to denote *Opposition*, *Contrariety*; in the other *Situation of Place*.

And each of these two Significations has also two distinct Uses from one another.

1. In the first Acceptation, *Against* sometimes serves to denote a direct *Opposition* by which one designs to fight, to attack, to destroy a Person or Thing, As, *To march against the Enemy*. *To conspire against the Queen*. *To speak against Religion*.

So likewise to speak *for* or *against*, where *for* and *against* are Prepositions, *Thing* or *Person* being understood.

Against, also, as it relates to *Place*, signifies, *first*, *over-against*; as, *His House is against mine*. *He lodges against the Church*. *I was placed against him*.

Secondly, It denotes *Contiguity*, or *joining to*; as, in the following Instances, *To fasten a Thing against the Wall*: *He ran up a Wall against our House*.

It signifies also as much as *From*: as, *To defend the Myrtle against the Cold*, i. e. *from the Cold*.

For, As, *He prepares a Dinner against To-morrow*, i. e. *for*, &c.

Lastly, *Against* joined with *over*, i. e. *Over-against*, is only used when Reference is made to the opposite Position of some Thing, Person, or Place; as, *That House was straight over-against the other*. *Over-against that Place*. *He stood over against him*.

AMONG, or AMONGST. Sax. ONMANG.] Signifies as much as *Between* or *Betwixt*; but there is a Distinction to be observed in the Use of them. *Between* or *Betwixt* properly signifies between two; and therefore when we speak of more than two Persons or Things, it is better to use *Among*. Though I confess between or be-

twixt is sometimes used when the Discourse is of more than *two*; but it is an improper Way of Speaking.

AT. *Sax.* ÆT.] * *At* denotes *Nearness* to a Thing or Place; also, *Time*, *Price*, the *Instrument*, *Cause*, *Manner*, &c. And signifies as much as,

In. As, *At School*, *at Church*, *at London*, i. e. in the *School*, &c. *It lies at the Bottom*, i. e. in the *Bottom*. *At the Beginning*, i. e. in the *Beginning*.

About. As, *At Sun-set*. *At Break of Day*, i. e. about *Sun-set*, &c.

Near, or close by. As, *He watches at the Door*, i. e. near the *Door*.

For. *He sold it at a great Rate*, i. e. for a *great*, &c. *What do you sell it at?* i. e. For *what do you sell it?*

With. As, *He plays at Bowls*, i. e. with *Bowls*.

According to. As, *at his Pleasure*, i. e. according to *his Pleasure*.

On, or Upon. As, *Shore is excellent at the Trumpet*, and at the *Lute*, i. e. on, &c. *Lully is skilful at the Haut-boy*, i. e. on, &c.

It is used also to denote all Sorts of *Business* or *Action*: As, *To be at Study*. *To be at Dinner*. *To be at Writing*. i. e. *He studies*. *He dines*. *He writes*, &c.

BEFORE. *Sax.* BEFORAN.] * *Before* is used to denote *Priority of Time*, *Order*, *Rank*, *Situation*, &c.

1. It denotes *Priority of Time*: As, *Before the Creation of the World*. *Before the Birth of Christ*.

2. It denotes *Priority of Order*: As, *the Captain marches before the Soldiers*. *The Horse goes before the Cart*.

3. It is used to mark the *Setting* or *Placing* of a *Person* or *Thing*; and, when thus used, it does likewise denote *Nearness*: as, *Put it before the Fire*, i. e. over-against.
or

or near, *He laid down the Child before St. Paul's Church,* i. e. over-againſt, or near.

It is uſed by Way of *Comparison*, and denotes *Preference* of any Kind; as, *He values Gold before Learning,* i. e. more than, &c. And in this Senſe it ſignifies, as much as

Beyond. As, *In many Arts before all, and in Rhetorick behind none;* before all, i. e. beyond all. It ſignifies alſo ſometimes

Rather or Sooner. As, *I will do any Thing before I will comply,* i. e. rather or ſooner. *I ſhall want Voice before I ſhall want Words,* i. e. ſooner, &c.

BEHIND. Sax. HINDAN, BEHINDAN. Heb. BEHAND.] * *Behind* is a *Prepoſition* relating to *Place*, and is uſed to mark the *Situation* that is directly oppoſite to that which is expreſſed by *Before*. As, *Behind the Door, behind your Houſe.*

It is uſed likewise when we diſcourſe of *Things* that have not, ſtrictly ſpeaking, any *Face* or *Forepart*: As, *He bides himſelf behind the Tree. He lies behind the Buſh.*

It is uſed alſo in a figurative Manner, when we ſpeak of a *Perſon* that excells others in any Thing: As, *In that Part of Learning he leaves all others far behind him,* i. e. he excells all others.

BENEATH, or BELOW. Sax. BENEOTH.] * *Beneath* or *Below* is generally uſed in reſpect to *Place* or *Situation*, and answers to *Above*: As, *Beneath the Firmament.*

It is uſed alſo to denote the being *Inferior*, or leſs than another in any Kind. As, *He is beneath him in Honour,* i. e. not ſo honourable. *He is beneath, or below him in Birth,* i. e. not ſo well born or deſcended.

This is a particular Phrase. *It is beneath, or below him to do so and so, i. e. He would scorn, &c.*

BETWEEN. *Sax.* BETWYNAN, BETWEONAN, or BETWIXT. *Sax.* BETWYX, BETWUX, BETWEOX.] * *Between* or *betwixt* relates to *Time* and *Place*, and is spoken of two Terms or Words, in which the *Space* of *Time* or *Place*, of which we speak, is included: As, *Between the Promise made to Abraham, and the Coming of the Messias*; i. e. the *Space* of *Time* which was from the *Time* when the *Promise* was made to *Abraham*, and to the *Time* of the *Coming* of our *Saviour*. *Between Heaven and Earth*, i. e. *The Space that is between the Places Heaven and Earth*.

1. And in these Phrases, *Between or Betwixt Hope and Fear*: *Between the Father and Son*: *Between you and me*: There are always two Terms considered, as being equally distant from the Subject of which we speak. As for Instance, in the first Sentence, *The Man is between Hope and Fear*, i. e. The Man is as distant, or far from *Hope*, as he is from *Fear*; or, he has as much *Hope* as he has *Fear*.

2. It signifies as much as, *in the Middle, or thereabouts*: as, *The River ran between the two Fields*, i. e. *in the Middle, &c.* *He sat at Dinner, between or betwixt them*, i. e. *in the Middle of them, &c.*

3. It serves to denote *Society* or *Union*: As, *There was a Conference between them*. *There is a great Friendship between him and me*.

4. It denotes *Participation*, or *Sharing*: As, *The Grey is between the White and the Black*, i. e. The grey Colour partakes of Part of the white, and Part of the black Colour.

5. It denotes *Privacy*: As, *That was done between them both*, i. e. *privately*, or, *that no Person joined with them, in doing a Thing*.

BEYOND.

BEYOND. Sax. BEGEOND, BEGEONDAN] * *Beyond* relates chiefly to Place, or to the farther Side of which any Thing is or goes. As, *Beyond the Mountain, Beyond Cheapside.*

It is used also to denote any Sort of Excess, either good or bad, and it is applied to any Moral Things; or Things relating to the Manners of Men: As, *He goes beyond all in Justice, i. e. He excels all, &c. It pleases him beyond Imagination, i. e. It exceeds your Imagination to think how it pleases him. He rewarded him beyond his Merits, i. e. The Reward was greater than he deserved.*

It signifies Superiority in any Thing: As, *He went beyond all in Valour, in Strength, i. e. he excelled them, &c.*

Beyond signifies also as much as, *Over*; as, *He is gone beyond Sea, or over Sea.*

It signifies also *on the other Side*, and answers to

Behither, or, on this Side.] * *Behither* is used to denote a Place that is near, as *Beyond* denotes that which is more distant or farther off: As, *The Parlour lies behither or on this Side the Kitchen. The Army lies behither or on this Side the River.*

BY. Sax. BE, BI, BIG.] * *By* denotes the Efficient Cause of a Thing or Action; (or the Cause by which a Thing is performed or done) the Motive which makes one do a Thing, and the Means which contribute to that End: As, *He was slain by his Enemy, but was wounded first by his own Fear, then by his Enemy's Sword.*

1. It denotes the Efficient Cause of a Thing or Action: As, *All Things were created by the Word of God.*

2. It denotes the Motive which makes one do a Thing: as, *She is hurried on by her Passion.*

3. It is used to denote the *Means* by which one uses to do a Thing, or which contributes any Way to the Doing of it : As, *He satisfies all the World by his Conduct : he received the Letters by the Post : he persuades by his Reasons.* It signifies also as much as

In. As, *By Day, by Night, i. e. In the Day-Time, &c.*

Through. As, *By Cheapside, i. e. Through Cheapside.*

Besides, As, *By the Mark, Besides, &c.*

At. As, *To come by, i. e. To obtain, or come at.* There are Abundance of other Acceptations, but we must not enlarge.

Beside.] * Beside (*i. e. by the Side*) denotes Nearness, and signifies as much as,

By, or nigh to. As, *He sat beside the River, i. e. by or nigh to the River. Lay my Bones beside his Bones, i. e. nigh to, &c.*

It denotes Erring or Wandering. As, *He shoots beside the Mark, i. e. from, &c. He is beside himself, i. e. mad.*

Except, save, or but. As, *No body thinks so beside myself, i. e. except, but, &c.*

But its chief Use is to denote *Augmentation* or *Addition* ; as,

More, more than, over and above : as, There were many Things beside these, i. e. more than, &c.

FOR. Sax. FOR.] * The Preposition *For* has a great many Significations, and denotes chiefly for what *Purpose, End, or Use, or for whose Benefit or Damage* any Thing is done ; as, *Christ died for us. He got a Dinner for Peter.*

1. *For*, Serves to denote the *End* or *Object* which one proposes in any Action ; as, *To fight for the Publick Good.*

2. It serves to mark the *Motive, the Cause, the Subject* of any Action, and may be rendered by, *in Consideration of* : As, *God hath done all Things for his own Glory. He does all Things for the Love of Virtue, I will write the Book for your Sake.*

3. It is used to mark the *Use* for which a Thing is done; as, *Chelsea Hospital was built for disabled Soldiers. He has the Beef for his Dinner.*

4. It is used likewise to denote *Profit, Advantage, Interest*, and may be rendered by, *in favour of*: as, *The Lawyer pleads for his Client. I do it for your Interest. I wrote for your Satisfaction.*

5. It is used to denote for what a Thing is proper or not: As, *A good Horse for the Chariot. It is fit for a Cabinet. It is a good Remedy for the Fever.* In which last Example, *to cure* is to be understood; and so likewise in all such Sort of Phrases; for *For* is never used to signify *against*, wherefore some Verb is always to be understood. *For*,

6. This Preposition is used to denote *Agreement, or Help*, in Opposition to *Against*: as *Peter is for me, John is against me. The Soldier fights for the King.*

7. It is used to denote the *Convenience, or Inconvenience* of a Thing: As, *The Coat is too big for him. The House is too little for him. He is big enough for his Age.* Under this Head we may reduce the Phrase, *It is well, Sir, for you.*

8. It is used to denote *Exchange, or Trucking, Recompence, Retribution, or Requital, and Payment*: As, *He changed Silk for Lace. He gave a Diamond for the Crysal. He rewarded him for his good Services. To render Evil for Evil. He gave him Money for the Book.* Hither we may likewise refer these Phrases, *Eye for Eye. Fault for Fault.*

9. It is used to denote, *instead of, in the Place of*: As, *I will grind for him, i. e. in his Stead. I will watch for you, i. e. in your Place.* Sometimes it serves to denote a *Mistake*: As, *He speaks one Word for another: To take one Person for another: And in this Sense we are to take this Phrase, Whom do you take me for? When a Man supposes all that Respect is not paid him which he counts his due.*

10. It is used to denote the *Distinction of Things by Proportion* to several Persons: As, *He sets down twelve Acres for every Man.*

11. It denotes the *Condition of Persons, Things, and Times*: *He was taxed enough for his Estate, i. e. considering his Estate. He was a learned Man for those Times, i. e. considering those Times.*

12. It is likewise used to denote, *in the Quality of*: As, *He had him for a Tutor: He hired him for a Coachman: He suborned him for a Witness.*

It signifies likewise as much as, *Because of*, or *By Reason of*, &c. As, *To punish a Man for his Crimes*, i. e. *Because of*, &c. *To imprison him for Debt*, i. e. *Because of*, &c. *He could not walk faster for Age*, i. e. *By Reason*, or, *because of*, &c.

It signifies *As*, or, *to be*: As, *He was sent for a Pledge*, i. e. *as*, or, *to be a Pledge.*

During. As, *He was chosen for Life*, i. e. *During Life*, This Preposition is used often to denote the *Future Time*, or *Time to come*, as in the foregoing Example.

Concerning, About, As to: As for me, i. e. *concerning me.*

Notwithstanding. As, After having spoke of the Faults of a Man, we add, *For all that, he is an honest Man*, i. e. *Notwithstanding all that*, &c.

FROM. Sax. FRAM, FROM.] * *From* signifies *Motion from a Place*, and then it is put in Opposition to *To*; as, *He goes from London to York. He goes from School.*

1. It is used to denote the Beginning of Time: As, *From the Creation of the World. From his Birth.*

2. It denotes the Original of Things: As, *It grew so big from a small Seed. He is descended from the Family of the Stuarts.*

3. It denotes the Order of a Thing: As, *From Head to Foot. From first to last.*

And in these three last Senses it is put before *Adverbs*: As, *From thence*, i. e. *from that Place. From hence*, i. e. *from this Place. From henceforth*, i. e. *from this Time*, or, *at all Times after this.*

4. It signifies Off: As, *He took me from the Ground*, i. e. *off the Ground.*

IN or INTO. Sax. IN, INTO.] * *In* serves chiefly to denote, or mark, *Time, Place, the Manner of Being, of Thinking, and of Acting, or Doing,*

Doing, the Motive which causes one to act, and the Means we use to act by.

In relates to Rest ; Into to Motion : As, Peter lives in the House ; not into, &c. But, Peter goes into the Cellar.

1. It relates to *Time* ; as, *In the Summer, in the Winter.*
2. It relates to *Place* ; as, *In the City, in the Country.*
3. It is used to denote or mark the different *Postures* and *Dispositions* of the Body, and the diverse *Manners* of Existence or Being, either of *Persons* or *Things*, with Relation either to *Art* or *Nature* : As, *To be in a suppliant Posture. To be in good Health. An Army in Battle Array. He is in his Shirt. He is in a Robe of State.*

4. It serves likewise to denote the different *Circumstances* of a Person's Fortune and Affairs : As, *To be in Favour. To be rich in Land, in ready Money. To be in War, To have his Affairs in a good Condition.*

5. It serves also to express the different *Manners* of Being, with Relation to the *Passions* and *Affections* of the Soul, to the *Thoughts* and *Operations* of the Mind : As, *To be in Fear. To be in Doubt. To put him into good Humour. To take it in good Part. His Memory is in Esteem.*

6. It denotes also the *Motive* and *Object* : As, *He did it in Revenge ; he works in Hope.*

7. It signifies as much as *Among* : As, *The wicked has not God in all his Thoughts, i. e. among all his Thoughts.*

8. It denotes the *Change* of a Person or Thing, whether it be into better or worse : As, *They turn Brass into Gold. Narcissus was changed into a Flower, &c.*

9. *In* signifies sometimes *against* or *into* : As, *He ran the Poker in my Face. He put in his Mouth.*

OF. Sax. OF.] * *Of* answers to the *Genitive Case* of the *Latins*, and admits of the same Variety of Signification with it ; whether it be put after Substantives, Adjectives, or Verbs.

1. It signifies the *Author* of a Thing ; as, *The Works of Cicero, i. e. the Works which Cicero wrote.*

2. It signifies the *Possessor*, or Owner of a Thing; as, *The Palace of the King.*

3. As it signifies all Sort of Relation or Respect that the latter Substantive has to the former, so it signifies natural Relation; as, *The Son of the Earl*, or, *the Earl's Son.*

4. It signifies the *Subject*: As, *A Cup of Water*, a *Piece of Bread.*

5. It signifies the *Object*: As, *A Treatise of Physick*, i. e. *concerning Physick.* *He writes of the Mathematicks.*

6. It signifies the *Matter* of which a Thing is made: as, *A Cup of Gold*, a *Building of Marble*, i. e. *A Cup made of Gold*, a *Building made of Marble*; which Phrases may be turned into an Adjective; as, *A Golden Cup*, a *Marble Building.*

7. It is used to signify the *Means* or *Cause*; as, *To die of Hunger*, *to die of a Consumption.*

8. It is used to mark or denote the *Quality* of a *Person* or *Thing*; as, *A Man of Honour*, an *Affair of Importance.*

9. It sometimes denotes an *Active Sense*; as, *The Providence of God*, i. e. *the Providence by which God takes care of all Things.* Sometimes it denotes a *Passive Sense*; as, *The Fear of God*, i. e. *by which he is feared.* Sometimes it serves to denote both these Senses; as, *The Love of God*, i. e. *the Love with which God loves his own People*; or, *the Love with which good Men love God.*

10. It is sometimes only a Note of *Explication*, or *Specification*; as, *The City of London*, *the City of Rome.*

Lastly, It signifies as much as *Among*; as, *Of four Daughters three were blind*, i. e. *Among four Daughters.*

From. As, *South of London*, i. e. *South from*, &c.

But sometimes we express *of*, especially when it signifies Possession, by the *Genitive Case*; as, *The King's Palace*, i. e. *the Palace of the King*; *Peter's Horse*, i. e. *the Horse of Peter.*

OFF. Sax. OF.] * *Off* signifies *Separation* or *Distance*: As, *To put off his Coats.* *He stood off from the Fire.*

1. It denotes *Delay*: As, *He puts off*, i. e. *delays.*

2. *Off* and *On* being joined together denote Inconstancy or Unsettledness: As, *He is off and on with me*, i. e. *He sometimes agrees and sometimes will not.*

ON. *Sax.* ON, or UPON; *Sax.* UP, UPPAN, UPPE.] * *On* or *Upon* relates both to *Time* and *Place*: As, *On or upon that Day.* *On or upon the Table.*

1. When *On* or *Upon* relates to *Place* it has diverse Uses, where it is employed in a Sense more or less proper, but it every where denotes the Superiority of the Situation [that is, being uppermost or over] of Persons or Things in Respect to one another: As, *To put the Dish on or upon the Table.* *To lie on or upon the Bed.* *To put his Hat on or upon his Head.* *A Bridge on or upon the Thames.*

2. And in Allusion to this Acceptation it is used in speaking of the Imposition on Raising of Taxes, Contributions, &c. And then it serves to denote either the Persons of whom the Taxes are demanded, or the Funds from whence the Taxes are raised: As, *He laid Contributions on or upon all the Enemies Country.* *It is paid out of the Tax upon Malt, and upon Coals, Candles, &c.*

3. In speaking of Business it is used to denote what we are doing, and the Matter or Subject of our Conversation, Deliberation, or Application: As, *To dispute on or upon the Subject of,* &c. *To deliberate on or upon such a Proposition.* *To make Notes on or upon such an Author.*

4. It serves also to denote the Cause or Occasion of doing any Thing: As, *Upon the News of her Arrival he presently departed.* *On or upon the Advice of the Approach of the Enemy they fled.*

5. It serves to denote by the Vertue or Consideration of what a Person says, does, or designs any Thing: As *On or Upon those Hopes we married, He ventured, relying upon the publick Faith,* i. e. *By Vertue of, In Consideration of,* &c.

6. It serves also to denote the Terms which one makes use of to affirm any Thing: As, *I protest on or upon my Honour*

Honour. On or upon my *Conscience.* To swear on or upon the *Gospels.*

On or upon does also signify

Concerning: As, He has agreed on that *Matter,* i. e. concerning, &c.

Also *After:* And denotes the Reiteration, or Repeating, of something already done, or spoken: As, He thanks me with *Letter* upon *Letter.* He repeats *Line* upon *Line,* and *Precept* upon *Precept.*

When it is added to Verbs, it signifies as much as forward, or *Continuation:* As, To go on, i. e. to go forward, &c. And answers to *Off:* As, To put on. To put off.

OUT, or OUT OF. *Sax. UT.] * Out* or *out of* refers to the *Matter, Place, Time, Number* or *Multitude* from whence any Person or Thing comes, goes, is sought, fetch'd, taken, &c. as, He took it out of the *Fire.* He came out of the *Church.*

It denotes the *Reason* or *Cause* of a Thing: As, She did it out of *Spite,* i. e. by *Reason of Spite.*

It signifies *Distance:* As, Go out of my *Sight,* i. e. from my *Sight.*

It signifies *not within the Reach of:* As, Out of *Gun-Shot,* i. e. not within the *Reach of,* &c.

It signifies *Not in.* As, Out of *Date, Out of Place, Out of Fashion, Out of Heart,* i. e. Not in *Date, &c.*

OVER. *Sax. OFER.] * Over* refers to the *Height of Place,* above which any Thing is said to be, or to be done; as, A *black Shower* hangs over his *Head.* He holds the *Sword* over her *Head.*

It refers to the *Distance of Place,* beyond or cross, or overthwart which any Thing moveth or is made to move; as, He goes over *Sea,* i. e. beyond or cross, &c.

Over

Over denotes *Excess*; as, *It comes by over much Ease*, i. e. too much, &c. *No Body is over happy*, i. e. too, &c.

It signifies *Above*; as, *It is not two Fingers over*, i. e. above, &c.

It signifies *through*; as, *He is known all over the World*, i. e. *through* the whole, &c.

It signifies *Power* or *Authority*; as, *The Captain is over the Soldiers*, i. e. *Above* in Command or Dignity.

Besides: As, *He gave me four over*, i. e. *besides*, &c.

Being put after Verbs it signifies to *desist* or *leave off*; as, *He gives over*, i. e. he *desists*, &c.

THOROUGH or THROUGH. Sax. THURH, THRUTH.] * *Thorough* or *Through* serves to mark the Efficient Cause (or the Cause that brings a Thing to pass) of a Thing or Action, the Motive of doing a Thing, and the Means that conduce thereto.

1. *The Efficient Cause*: As, *Nothing is done but through the Permission of God. The World was created through the Power of God*, i. e. *by*.

2. *The Motive*: As, *She does it through Envy*.

3. *Thorough* or *Through* relates likewise to *Place*, and is used to denote *Presence* and *Movement into Place*; as also the *Medium* or *Middle of Place*: As, *The Power of God is seen throughout the World: He ran Him through the Body. The Beams of the Sun pass from Heaven through the Air to the Earth*.

Quite through, i. e. *through both Sides*.

'TILL or UNTIL. Sax. TIL.] * *'Till* or *Until* relates only to *Time*: As, *He staid till Four o'Clock*.

'Till signifies *Before*; as, *They did not dare to begin the War till the Ambassadors were come back from Rome*, i. e. *before*.

It denotes *Delay*: As, *He bath born gently with me till or until now.*

TO. Sax. TO.] * *To* (or *unto*, which is not so much used as formerly) signifies,

1. Motion to a Place: As, *I go to Rome, to France, &c.*

2. Relation: As, *Good to his Friends. Favourable to the Church. I give Money to Peter. Like to me.*

3. It likewise denotes the *Use* for which a Thing is designed: As, *A Mill to grind Coffee. A Basin to wash Hands.*

4. It denotes the *Capacity, Aptitude* and present Disposition: As, *A Man qualified to undertake any Thing. It is easy to do. Wine fit to drink.*

It denotes also *Design or Intent*: As, *To invite to Dinner. To have somewhat to do.* It likewise signifies as much as, In. As, *To Day, i. e. In this Day. To Morrow, i. e. In the next Day.*

For. *He did it to the End, i. e. for the End. He gave her 500 Pounds to her Portion, i. e. for, or to be her Portion.*

Before. As, *He made an Oration to the Queen, i. e. before the Queen. He commends him to his Face, i. e. before his, &c.*

About, Of, Concerning. As, *It follows that I speak to that one Part of Honesty, i. e. about, of, &c.*

Towards. As, *Your Kindness to me is great, i. e. towards me, &c.*

Until. As, *The Parliament is prorogued to November, i. e. Until November, &c.* And here it denotes *Delay*.

In Comparison of. As, *He is nothing to me, i. e. In Comparison of me. He thinks them Clowns to him, i. e. In Comparison of him.* And sometimes it signifies

May or Can. As, *I have none to comfort me, i. e. who may, can, or will comfort me.*

Lastly, This Preposition, being put before our Verbs, answers to the *Infinitive Mood* of the *Latins*; as, *to fight, pugnare; to teach, docere*: Where we may farther observe, that *to fight* is as much as *fighting*; *to, to teach, teaching*: As, *I love to fight, to teach, i. e. I love fighting, teaching.*

This

This Preposition is frequently left out both in Speaking and Writing: As when we say, *like me, give me, tell me, near me, &c.* In all which Places, *me* is put for *to me*.

To is ordinarily left out after *Verbs of one Syllable* that imply a Relation whether of Acquisition or Motion, especially before the *personal Pronouns*, when the *Nouns* or *Pronouns* immediately follow the *Verbs*, as, *Give me the Cup. Send me my Book. Bring me your Sword.* And also after the *helping Verbs*, *Can, Let, &c.* And likewise before the *Infinitive Mood*.

TOWARD. *Sax.* TOWEARD.] * *To-ward* or *Towards* has much the same Signification as *Ward*, and is used to denote both *Time* and *Place*, though it does more naturally refer to *Place* than to *Time*.

1. It is used to denote *Time*, but without any precise fixing of it; as, *Towards the Spring, towards Noon, towards the end of the Winter.*

2. But it gives you a more precise and exact Distinction when it is applied to *Place*; as, *The Troops march towards the Rhine: To have his Eyes turned towards Heaven.*

From *Ward* (see *Ward*) comes *hither-ward, up-ward, down-ward, fore-ward, back-ward.*

As to the Words, *touching, concerning, according to, belonging to, during, &c.* these are rather *Participles* than *Prepositions*.

It is generally said, that *Prepositions*, when they do not govern a Word or come before it, do become *Adverbs*: But I believe, that, in almost every Example that is produced, some Word is understood; and if so, there is no Need that the *Preposition* should part with its own Nature or Property; for we are to consider them according to their Sense or Use, and not according to the accidental Placing of some of them.

UNDER. *Sax.* UNDER.] * *Under* is a *Preposition* that refers both to *Place* and *Time*.
But

But as it relates to Time, it is ordinarily restrained to the marking the Time of a *Reign* or *Government*: As, *Under the Reign of Queen Anne*, *Under the Government of Augustus Christ was born*; and by Abbreviation, or for Shortness Sake, we say *Under Queen Anne*, *Under Augustus*. And we use it in the same Acceptation or Sense in speaking of the Time of the Birth of any fortunate Person; as, *He was born under a happy Planet*, *under a favourable Constellation*, i. e. *a happy Planet*, *a favourable Constellation ruled at his Birth*.

Under, as it relates to *Place*, denotes being lower in Situation or *Place*; as, *Every Thing that is under Heaven*, *or under the Earth*.

And it is in Allusion to this Acceptation, when we say, *He retired under the Cannon of such a Place*: *To put a Thing under Lock and Key*.

It signifies *privately* or *secretly*; as, *to do a Thing under Hand*, i. e. *privately*.

Lower, as, *under Lip*, *under Side*, i. e. *lower*.

WARD.] * *Ward* is a *Preposition* that is always set behind another Word, and denotes the *Tendency* of *Persons* or *Things* to one another; as, *Heaven ward*, i. e. *to Heaven*, or *toward Heaven*.

Ward comes from the *Saxon Weard*, The Saxons say *Eastward*, *Westward*, as we do *Eastward*, *Westward*, i. e. *towards the East*, &c.

Of this Word and the *Preposition To* is compounded the *Preposition Toward*.

WITH. Sax. WITH.] * *With* is used to denote *Conjunction*, *Union*, *Mixture*, *Society*, *Accompanying*, *Means*, *Instrument*, *Manner*, &c.

1. It serves to denote *Conjunction*, *Union*: *He is Friends with all the World*.

2. It

2. It denotes Mixture : *To put a little Vinegar with a great deal of Oil.*

3. It denotes Society, or Accompanying : *As, To eat with his Friends. To go with him.*

4. It is used to mark the Means : *As, With the Grace of God. With the Help of his Friend. He purges himself with Buckthorn.*

5. It marks the Manner of Being or Doing : *As, To speak with Eloquence. To answer with Sweetness, with Haughtiness, &c.*

6. The Instrument : *As, He killed him with the Sword.*

7. Opposition or Against : *As, the Duke of Marlborough fights with the French, i. e. Against, &c.*

WITHIN. *Sax.* BINNAN, BINNON, WIWINNAN, In old *English*, WITIN WITYN.] * *Within* is a *Preposition* referring both to *Time* and *Place*.

1. When *within* refers to *Place*, it serves to denote, that the *Person* or *Thing* of which we speak is contained or comprehended in that *Place*. *As, Peter is within the House. He walks within the Garden.*

2. When it refers to *Time*, it serves to fix and determine the *Space of Time*, with Respect to the *Thing* that is doing : *As, He will go within three Days. It will be finished within two Hours.*

WITHOUT. *Sax.* WITHUTAN, BUTAN.] * *Without* is put in Opposition to *Within* : *As, He is not within the House, for he is without Doors.*

It denotes what they call *Privation* or *Exclusion*.

It is used to denote *Privation*, that is, in speaking of a Good or Advantage we have not. *As, Nothing can be without the Grace of God. He passes the Night without Sleep, i. e. not having any, &c.*

Exclusion, or being exempt or free from; as, *He speaks without Passion*, i. e. free from, &c.

Without signifies *not with*; as, *He did it without the Authority of Parliament*, i. e. *not with*, &c. *without* *Testing*; i. e. *not with*, &c.

It signifies *void of*; as, *He is without Wisdom*, i. e. *void of*, &c. *He is without Riches*, i. e. *void of*, &c.

It signifies *unless* or *except*; as, *He will not come without being sent for*, i. e. *unless* or *except*, &c. *for, without he be sent for*, is not good English.

It signifies *besides*; as, *There are two Hundred without the Boys*, i. e. *besides* or not counting the Boys.

Questions relating to the Eighth Chapter.

Q. *What is a Preposition?*

A. A *Preposition* is a Part of Speech, which, being added to any other Part of Speech, serves to mark or signify their State or Reference to each other.

Q. *Whence comes the Word Preposition?*

A. From *Præponere* to set or put before. Because it is for the most Part set before Words, though it sometimes is set after them.

C H A P. IX.

Of the *Adjective*.

AS the *Noun Substantive* is used to denote the Substance of any Thing, or the Thing itself; so the *Adjective* is used only to denote its *Manner* or *Quality*, according to the different Notions we conceive or form of it: For Example, The Word *Plant* denotes the Thing itself; but if I would express some *Quality* belonging to it, I add the Word *Fine* to *Plant*, and this Word *Fine* is called an *Adjective*.

* The

* The *Adjective* is a Word that expresses the Qualities or Properties of a Thing: As, good, bad, wise, foolish, great, small, &c.

* The *Adjective* is joined to its *Substantive*, without any Difference of Case, Gender, or Number.

Except in the Words *this*, which makes *these*; and *that*, which makes *those* in the *Plural*. Also in *whose* and *whom*, from *who*, *his* from *he*, *hers* from *her*, *its* from *it*.

When *this* and *that* relate to two foregoing *Substantives*, *this* refers to the last and nearest, *that* to the first and furthest: As, Peter the Farmer and John the Shepherd have both Expectations: *This* (i. e. John) expects Advantage from Cattle, *that* (i. e. Peter) from the Earth.

* The *Adjective* is immediately placed before its *Substantive*: As, a good Boy, a good Girl, a good Thing; good Boys, good Girls, good Things.

Unless a *Verb* comes between the *Adjective* and its *Substantive*; as, Happy is the Man, the Man is happy: Or when some other Word dependeth on the *Adjective*; as, A Subject loyal to his Prince; also frequently in Poetry for the more harmonious Sounding of the *Verse*; as,

Humane Face Divine.

Milton.

* But when there are more *Adjectives* than one joined together, or one *Adjective* with other Words depending on it, the *Adjective* is generally set after the *Substantive*; as, A General both wise and valiant; a General very wise; a General skilful in political and military Matters.

Though

Though we likewise say, *A wise and valiant; a very wise General; a skilful General in political and military Matters.* So likewise when the Article *the* comes between them: As, *Charles the First, William the Third.* Also in these Examples, *Noun Substantive, Verb Passive, &c.*

A *Noun Substantive*, with its *Adjective*, is reckoned as one compounded Word (and so is any governing Word with the Words that depend on it): Whence the Substantive and Adjective so joined do often take another Adjective, and sometimes a Third, and so on: As, *A Man, an old Man, a good old Man, a very good old Man, a very learned, judicious, sober Man.*

Dr. Wallis takes Notice of two Sorts of Adjectives which are always set before their Substantives; the first he calls an *Adjective possessive*, the other an *Adjective respectiva*. But we have endeavoured to prove, that what the Doctor calls an *Adjective possessive* is really a *Genitive Case*. See Chap. V.

* When two *Substantives* are put together in Composition, the first takes to itself the Nature of an *Adjective*, and is commonly joined to the following *Substantive* by a (-) *Hypphen*; as a *Sea Fish*, i. e. *a Fish of the Sea*.

Note, If we reckon this first *Substantive* as an *Adjective*, we may properly enough call it, with Dr. Wallis, an *Adjective respectiva*; because all Manner of Respect or Relation is denoted by it, except *Possession*; as, *A Sea Fish*, i. e. A Fish of the Sea, or a Fish belonging to the Sea; *a Wine Vessel*, i. e. for Wine, or a Vessel designed to put Wine in; *a Turkey Voyage*, i. e. a Voyage to Turkey. *Home-made*, i. e. made at Home; *Self-love*, or the Love of one's self; *Man-Slaughter*, or the Slaughter of a Man; *a Gold Ring*, or a Ring made of Gold.

But we may reckon these Words only compounded *Substantives*; since it is usual only for *Adjectives* to be joined to *Substantives*; and indeed in most of them some other Word may be fairly understood; as, in *Sun-shine*, i. e. the
the

the Shine of the Sun; where *of* may be understood; So in *Self-Torment*, i. e. the Torment of one's self: So a *Gold-Ring*, i. e. a Ring of Gold. Here we may observe that, in Substantives thus compounded, the Substantive that should be first is, * for better Sound Sake, placed last: As the *Head ach*, the Ach of the Head.

Adjectives are often used as *Substantives*; as, *others*, for *other Men*, or *other Things*: So *One* has in the Plural *Ones*, as *little Ones*. But we shall have Occasion to speak of this afterward.

Adjectives do also often take the Nature of *Adverbs*, and then are reckoned as such; as, *ill done*, &c.

There are other Things observable relating to the *Adjectives*, for which see *Chap. III. and V. as likewise the Etymology*.

It has been observed, that generally the Article *The* is added to *Adjectives* when used as *Substantives*; or when the Substantive is left out; as,

The Long are lazy, the Little are loud.

The Fair are sluttrish, the Foul are proud.

See *Chap. VIII.*

So all the Ordinal Numbers, as first, second, &c. are never added to a Substantive Plural.

It may not be amiss to take Notice of the Use of some *Adjectives*. *Sundry* and *Both* are added only to Substantives Plural: As, *sundry Times*; *both the Men*. For, *Both the Men and the Woman* †, is a particular Way of speaking. *All*, being

* Or perhaps it may be not so much for better Sound Sake, as for the Weight and *Emphasis* of the Expression; where the preceding Part is that which is most to be taken Notice of, as specifying and particularizing the otherwise general Idea: Not *Fish* in general, but *Sea-Fish*; not any *Vessel* but a *Wine-Vessel*. The like may be observed in all Words of this Kind.

† That is accidental. *Both* is in Saxon *Butu*, or *Batwa*, or *Ba*, or *Batwa*, as much as by *two*. If the two are of the

being put to a *Substantive* of the Singular Number, signifies the whole Quantity ; as, *All the Wine*, i. e. the whole Quantity of the *Wine* ; but being put to a *Substantive* Plural, it signifies the whole Number, as, *All the Boys*, i. e. all the Number of the *Boys*. *Every* is joined only to a *Substantive* Singular, as, *Every Man*, *every Boy*, not *Every Men*, *every Boys*. *Much* is added to a *Substantive* Singular, and denotes a great Quantity ; as, *Much Wine*, i. e. a great deal of *Wine*. *Many* is joined with a *Substantive* Plural, and signifies a great Number ; as, *Many Men*, for a great Number of *Men*. For *Many a Man* is a particular Phrase. *More*, with a *Substantive* Singular, signifies a greater Quantity ; as, *More Wine*, i. e. a greater Quantity of *Wine*. But when added to a *Substantive* Plural, it denotes a greater Number ; as, *More Men*, i. e. a greater Number. So *Most*, with a *Substantive* Singular, denotes the greatest Quantity ; with a *Substantive* Plural, the greatest Number. *Each* is joined only to a *Substantive* Singular, as, *Each Man*, not *each Men*. As to the Word *Enough*, whether it be joined to a *Substantive* Singular or Plural, as, *Wine enough*, *Books enough*, I see no Reason for a different Spelling ; though I grant it is usual to pronounce it when joined to a Noun Plural more softly * ; as, *enow*.

For *No*, when the *Substantive* does not follow, we use *None*, as, *Is there any Beer ? There is none*. We likewise use *None* with the Addition of these Words, *of it*, in the Beginning, Middle, or End of a Sentence.

the same Kind ; as, *Two Men*, they may be put *Plurally* ; but if the *two* are of different Kinds, they must be mentioned singularly, and severally ; as, *Both the Man and Woman*, *Both the Horse and his Rider*, &c.

* This Difference of Pronunciation may possibly be the Remains of the antient Declensions. In *Saxon* the *Nominative* Singular Masculine is *Genob*, the Plural *Genobe*. In *Gothick*, the Singular is *Ganab*, the Plural *Ganoba*. I find no Difference in our old *English*, of *Robert of Gloucester*, between Singular and Plural, both are expressed by the same Word *Ynou* or *Ynowe*.

Questions

Questions relating to the Ninth Chapter.

Q. *What is an Adjective?*

A. The *Adjective* is a Word that expresses the Qualities or Properties of a Thing: As, *good, bad, wise, foolish, great, small, &c.*

Q. *Where is the Adjective to be placed?*

A. Before its *Substantive*.

Q. *Is it always to be set before the Substantive?*

A. Not always. [See the Exceptions.]

C H A P. X.

Of the Comparison of Adjectives.

Comparison is, strictly speaking, the Setting of two or more Things together in the Mind, in order to consider their *Likeness* or *Unlikeness*, their *Agreement* or *Disagreement*, their *Extent*, *Time*, and other Circumstances; but this is not what we are to treat of here; for the Sense in which we are to treat of *Comparison* is, as it relates to *Adjectives* which do make a *Comparison* between Things, as that one is *such*, another is *more such*, another is *most such*: So, of three soft Things, one is *soft*, another is *more soft*, and the third is *softest* of all. Now, to express this Comparison between Things, *Adjectives* are turned into other Endings.

There are three Degrees of *Comparison*, the *Positive*, the *Comparative*, and the *Superlative*; as *soft, softer, softest*.

1. The *Positive Degree* is used to denote or signify a Thing to be simply *such*; as, *soft Wooll*, a *fair Woman*; wherefore this is properly speaking no Degree, it denoting the

the Thing to be *such* without having any Relation or Respect to any other Thing.

2. The *Comparative Degree* is used to denote a Thing to be *more such* than another Thing; as, *softer* or *more soft* Wooll, a *fairer*, or *more fair* Woman. And in this Degree the Comparison begins to be made, it having Relation to some other Wooll that is not *so soft*, or to some other Woman that is not *so fair*.

3. The *Superlative Degree* is used to denote the Thing to be *most such*; as, the *softest*, or *most soft* Wooll, the *fairest*, or *most fair* Woman.

* The *Comparative Degree* is formed or made by putting *er* to the *Positive*: As, *Softer*, *fairer*;

Which Words are made by putting *er* to the *Positive soft* and *fair*.

But if the *Positive Degree* ends in *e*, then you cut off the first *e*, or, which is all one, only add *r*, to make the *Comparative*: As, *wise*, *wiser*; for if you were to add *er* * to *wise*, and not cut off the first *e*, it would be *wiseler*.

* The *Superlative Degree* is formed or made by putting *est* to be *Positive*; as, *Softest*, *Fairest*;

Which are made by putting *est* to the *Positives soft* and *fair*.

But if the *Positive* ends in *e*, then the first *e* is cut off; or, which is all one, † *st* is only added to make the *Superlative*; as, *Wise**st*, &c.

The *Comparative Degree* is likewise expressed by adding the Adverb *more* to the *Positive*; as, *soft*, *more soft*, or *softer*: So likewise the *Superlative Degree* is expressed by

* The *Comparative* in Saxon has *er*, *ere*, *ar*, *ære*, *ir*, *or*, *yr*. The *Latins* in *ior*, *longior*; *tior*, *Sapientior*. The *Greeks* in *τίος*, *πρίος*, *ἐπίος*.

† The *Superlative* in Saxon has *ast*, *aest*, *est*, *ost*, *ust*, *yft*. The *Gothick* has *ista*, as the *Greeks* *ἰστος* in *Καλλίστος*, &c. putting

putting the Adverb *most* to the Positive; as, *soft*, *most soft*, or *softest*; so that *soft* denotes the Positive Degree; *softer*, or *more soft*, the Comparative; *softest*, or *most soft*, the Superlative.

But *Adjectives*, such chiefly as come from the *Latin*, and that end in *ain*, as *certain*; in *ive*, as *fugitive*; in *cal*, as *Angelical*; in *en*, as *Golden*; in *ly*, as *Fatherly*; in *less*, as *Friendless*; in *ry*, as *Necessary*, in

Al as *General*

Able as *Commendable*

Ing as *Loving*

Ish as *Peevish*

Est as *Honest* *

Ous as *Virtuous*

Ant as *Constant*

Ent as *Excellent*

Ible as *Visible*

Ed as *Wicked*

Id as *Rigid*

Some as *Troublesome*.

Form or make the *Comparative Degree* by putting the Word *More* before them, and the *Superlative* by putting the Word *Most* before them.

Except *Able* and *Handsome*, which are compared according to the Rule.

Some *Adjectives* are compared by putting the Words *better* to make the *Comparative*, and *best* to make the *Superlative*; as, *Learned*, *better Learned*, *best Learned*: *Natured*, *better Natured*, *best Natured*.

These following Words, *big*, *hot*, and *fit*, were written formerly thus, † *bigg*, *hott*, and *fitt*; whence they do yet

* Of like Kind is *Earnest*, though it comes not from the *Latin*, but from the *Saxon* *eorneſt*, *georneſt*. But then it is observable that *georneſt* was originally a *Superlative*, the *Positive* being *georn* or *georne*, *studious*, *desirous*, and the *Comparative* *georn:r* or *geornere*, and afterwards *ger-nere* in later half *Saxon*. All come from the *Gothick* *Gairnan*, *deſiderare*, *Greek* *ἀγρομαι*.

† This does not appear certainly. *Hat* in the *Saxon* is with a single *t*. But the Reason of doubling the Letter seems to be to secure the same quick Sound to *hot*, *fit*, *big*, in the *Comparative*, &c. that is in the *Positive*: That they may not sound *ho-ter*, *fi-ter*, *bi-ger*, and so lose their Force.

retain the double *Consonant* in the Comparative and Superlative Degree; as, *big, bigger, biggest; hot, hotter, hottest; fit, fitter, fittest.*

There are some *Adjectives*, which are Irregular * that is, are not compared according to the foregoing Rules; such are the

<i>Positive,</i>	<i>Comparative,</i>	<i>Superlative.</i>
Good,	Better,	Best (<i>bestest</i>).
Bad, <i>Evil</i> , or <i>Ill</i> ,	Worse,	Worst (<i>from worstest</i>).
Little,	Less,	Least (<i>leastest</i>).

Note, Dr. *Wallis* is for having the Adjective written *Least*, and the Conjunction *Least* †

There are some Adjectives that cannot be compared, or take the Words *more, very, or most* before them; because they do not admit of any Increase in their Signification: That is, in those Adjectives, we cannot say, one is *such*, another *more such*, and a third *most such*; as, *all, one, for, of three ones*, we cannot say, one is *one*, and another is *more one*, and the other is *most one*, &c.

These want the Comparative Degree; *Middle, middlemost, very, veryest.*

Some Adjectives of the Comparative and Superlative Degree are formed from *Prepositions*; as from

* This Irregularity comes from the accidental borrowing of Words of other Languages.

† *Least* is in *Saxon* *Laest*, in old *English* *Leest*. The Conjunction *Least* is a Contraction of *the-least-the*, and in old *English* is *the leste*. There is certainly no more Reason for writing the Conjunction *Least* than for the other: But Dr. *Wallis* is offended that an *a* should be inserted in *Least* the Superlative, when there is none in *Less* the Comparative; and he thinks it contrary to *Analogy*. But taking the *a* out would bear as hard upon the Quantity; besides that *Less* has been formerly written *Leasse*. In short, if there were a Necessity of changing, it might be best to return to our old Spelling as it was three hundred Years ago. *Leest* for the Adjective, *Least* or *Leeste* for the other.

• Fore

* *Fore* comes *former*, *foremost*, [and *first*, as it were, *for'st*.] From *Up*, *upper*, *upmost* and *uppermost*. From *Nearb* (obsolete) *neather*, *neathermost*. From *bind*, *binder*, *bindermost*. From *Late*, *later*, and *latter*, *latest*, or *la'st*. *More* (formerly used) makes *more*, *most*, as it were *mo'r*, *mo'st*.

When *the* comes before an Adjective of the Comparative or Superlative Degree, we commonly put *of* after it; as, *the richer of the two*; *the wisest of all*.

The Words, between which the Comparison is made, are generally joined by the Conjunction *than*; as, *Wisdom is better than Gold*.

But in Words that have a Comparative Sense, and are purely *Latin*, *to* is added instead of *than*, as, *Superior to all*; *Inferior to none*.

Adjectives of the Comparative and Superlative Degree do like other Adjectives often take the Nature of Adverbs; as, *All done*, *much less*, *less pleasant*, *most learned*.

Questions relating to the Tenth Chapter.

Q. *What do you mean by Comparison?*

A. The comparing Things between one another; where by we see that one Thing is *such*, another is *more such*, and another is *most such*; where you see that, in order to make this Comparison between Things, we make three Steps, which are called three Degrees.

Q. *How many Degrees of Comparison are there?*

A. Three: The *Positive* Degree, the *Comparative*, and the *Superlative*.

Q. *How is the Comparative Degree formed or made?*

A. By putting *er* to the *Positive*; as, *Hard*, *harder*, *Fair*, *fairer*. But if the *Positive* ends in *e*, then you need add only *r* to make the *Comparative*.

The *Comparative* Degree is also formed by adding *more* to the *Positive*; as, *Hard*, *more hard*, or *harder*; *Fair*, *more fair*, or *fairer*.

* There are *forma*, *forme*, *foremost*, *Adjectives* all; and from thence is *former*, *foremost*. We have dropped *forma*, and have not now a Word to answer it, except it be *first*. So *Late*, *Laet*, *serus*, *tardus*, is an *Adjective*.

Q. How is the Superlative Degree formed or made ?

A. By adding *est* to the Positive: As, *Hard, hardest; Fair, fairest*. But if the Positive ends in *e*, then you need add only *st* to make the *Superlative*; as, *Wise, wisest*: The *Superlative* is also made by adding *most* to the Positive; as, *Hard, most Hard*.

Q. Tell me what Degrees of Comparison the following Words are of; Hard, harder, hardest, more hard, most hard; Fair, fairer, fairest, more fair, most fair, &c.

A. *Hard* and *Fair* are of the Positive Degree.

Q. How do you know that ?

A. Because they denote or signify the Thing or Person to be simply so and so, without comparing them with any other Person or Thing: For if I say, *Mary is Fair*, that does not gainsay, but that *Sarah may be as Fair*: So if I say that *Iron is hard*, I may also say, *Steel is as hard*.

Q. But of what Degree of Comparison are the Words, Fairer, more fair, Harder, more hard ?

A. They are of the Comparative Degree.

Q. How do you know that ?

A. Because when I make a Comparison between *Mary* and *Anne*, I find that *Mary is Fair*, but *Anne is fairer*, or more *Fair*, that is, exceeds *Mary* in Beauty.

Q. Of what Degree of Comparison are the Words, Fairest, most Fair, Hardest, most hard ?

A. Of the Superlative.

Q. How do you know that ?

A. Because when I make a Comparison between *Susanna*, *Elizabeth*, and *Lucy*, I perceive that *Susanna* is *Fair*, but that *Elizabeth* is fairer, or more *Fair* than *Susanna*, and that *Lucy* is the fairest, or most *Fair*, of either *Susanna* or *Elizabeth*: That is, *Lucy* exceeds them both in the highest Degree of Beauty.

Q. Is it good English to say, More stronger, most strongest ?

A. No: You ought to say, *Stronger*, or else *more strong; strongest*, or else *most strong*; for *more stronger* would signify as much as, *more more strong*, and *most strongest*, as much as *most most strong*.

*Q. Are all Adjectives compared by adding *er* or *more* to make the Comparative, and *est* or *most* to make the Superlative ?*

A. No:

A. No: For the Comparison of some *Adjectives* is irregular: that is, they are not compared according to these Rules: As, *Good, better, best, &c.* And some *Adjectives* do not form any Comparison at all: As, *One, every, each, all, &c.*

Q. How shall I know what *Adjectives* may be compared and what not?

A. Only those *Adjectives* may be compared by which we may say, one Thing is *such*, another Thing is *more such*, and another Thing is *most such*. But those *Adjectives* by which we cannot say one is *such*, another *more such*, and another *most such*, cannot form Comparison; as, *all*, for we cannot say, a Thing is *more all*, *most all*.

Q. Do not Substantives form Comparisons?

A. No: For though a Thing may have the Word *more* or *less* applied to it, as it is of a larger or less Extent than another Thing; yet it cannot be said to be *less* a Substantive than another Thing. For Example, a *Plant* cannot be *more* or *less* a *Plant* than another *Plant*.

Q. Give me the Comparative and Superlative Degree of these *Adjectives* following; Sweet, Ripe, High, Good, All, Big, Loud, Broad.

A. Sweet, *sweeter, sweetest*. Ripe, *riper, ripest*. High, *higher, highest*. Good, *better, best*. All is not compared. Big, *bigger, biggest*. Loud, *louder, loudest*. Broad, *broad, broader, broadest*.

Q. Whence comes the Word Positive?

A. From *Positus*, and that from *Ponere*, to put or place; The *Positive Degree* being the first Step that is made, or the first placing of the Thing, in order to the comparing of one Thing with another.

Q. Whence comes the Word Comparative?

A. From *Comparare*, to compare, or to match one Thing with another.

Q. Whence comes the Word Superlative?

A. From *Superlatus*, lifted above the rest, or exceeding the rest in Degree. For Things are compared in Three several Degrees; either as equal, or more exceeding some one or others, or exceeding all, or at least very much exceeding in the Kind.

C H A P. XI.

Of the PRONOUN.

AS the too frequent Repetition of the same Words is disagreeable and unpleasant, so this Inconvenience could hardly have been avoided; since Men have Occasion to make frequent Mention of the same Things; if certain Words had not been made Use of, to supply the Place of *Nouns*, and prevent their being too often repeated; which Words are called *Pronouns*, that is, Words put for *Nouns*. For as *Nouns* are the Marks or Signs of Things, so *Pronouns* are of *Nouns*.

* A *Pronoun* is a Word that may be used instead of any *Noun Substantive*. As,

Instead of my Name, I say, *I*.

Instead of thy Name, I say, *Thou*.

Instead of his Name, I say, *He*.

Instead of her Name, I say, *She*.

So instead of saying *the Book of Peter*, we say, *his Book*; in speaking to *Peter*, we say, *it is your Book*; &c. So likewise when it is said, *I teach Thee or Him*; the *Pronoun I* represents to our Thoughts the Person teaching, suppose *John*, and the Words *Thee, Him*, the Person spoken to, or of, suppose *William or Thomas*.

Now we are to consider, that all *Discourse* may be brought under, or confined to these three Heads: That is, We either speak of ourselves; to another; or of another. And these three Heads are called by the Name of *Persons*.

* There are in *Discourse Three Persons*.

1. For, in speaking of myself, I use the Word *I*; and, if more than one speak of themselves, they use the Word
We:

We: Which Words, *I* and *We*, are said to be of the *First Person*.

2. When we speak to another, we use the Word *Thou* or *You*; but when we speak to more than one, we use the Word *Ye* or *You*; which Words *Thou* or *You*, and *Ye*, are said to be of the *Second Person*.

3. In speaking of another, if of the *Male-Sex*, we say *He*; if of the *Female-Sex*, we say *She*: But if we speak of a Thing that is neither of the *Male* nor *Female-Sex*, we use the Word *It*; and if we speak of more Things than one, let them be of the *Male* or *Female-Sex*, or otherwise, we use the Word *They*: And these Words *He*, *She*, *It*, and *They*, are said to be of the *Third Person*.

Hence we may observe.

1. { *I* is of the first *Person Singular*.
 { *We* is of the first *Person Plural*.
2. { *Thou* or *You* is of the second *Person Singular*.
 { *You* and *Ye* are of the second *Person Plural*.
3. { *He*, *She*, *It*, are of the third *Person Singular*.
 { *They* is of the third *Person Plural*.

And so likewise, all other *Nouns*, when spoken of, are of the third *Person*: Of the third *Person Singular* if only one be meant; of the third *Person Plural* if more than one be meant.

It is customary among us (as likewise among the *French* and others) though we speak but to one particular *Person*, to use the *Plural Number*: But then we say *You*, and not *Ye*: So likewise out of Complaisance, as we use *You* for *Thou* and *Thee*, so we frequently say *Your* for *Thy*, and *Yours* for *Thine*. When we speak in an *Emphatical Manner*, or make a distinct and particular Application to a *Person*, we often use *Thou*; as, *Remember O King, thou art a Man*. Otherwise if any one speaks to another, in the *Singular Number*, as, *Thou Thomas*, it is reckoned a Sign of Contempt or Familiarity.

We likewise generally use *You* for *Ye*. We seldom use *Ye* before the *Verb*, unless by Way of Distinction, Familiarity, or Contempt: As, *Ye are the Men*: But it is oftener used after the *Verb* or *Preposition*: As, *I will give Ye a Taste of it*: And *I will go away from Ye*.

* The *Pronouns* have a twofold *State*, both in the Singular and Plural Number. The *first State* we shall call the *Foregoing State*, as, *I, We*; the *second State* we shall call the *Following State*, as, *Me, Us*.

The *Pronoun* is used in the *Foregoing State*, when it is set alone; as, *Who did it?* *I*. Or, when it goes before the *Verb*; as, *I love*, not *Me love*; *We read*, not *Us read*. But it is used in the *Following State*, when it follows the *Verb* or *Preposition*, as, *The Man loves me*, not *The Man loves I*; *God bleſs Us*, not *God bleſs we*. So, *Peter gave to Me*, not *to I*; *John wrote to Us*, not *to We*.

* *Who* is an *Interrogative Pronoun* (or a *Pronoun* that we commonly use in asking a *Question*) and is the same in both Numbers: Its *Following State* is *Whom*, which is also the same in both Numbers.

Whom, though it be naturally the *Following State*, yet Use, in our Language as well as in most others, places it before the *Verb*; as, *He is the Man whom I ſaw*, that is, *He is the Man I ſaw whom*. But it does for the most Part follow the *Preposition*, as, *He was the Man to whom I gave it*: I ſay for the most Part; becauſe when the *Preposition* is put out of its natural Place, *Whom* does then go before it; as, *Whom did you give that to?* for, *To Whom did you give that?* *Whom do you go with?* for, *With Whom do you go?* *Whom* is ſometimes left out; as, *He is the Perſon I gave it to*; i. e. *to Whom I gave it*.

Who is used when we ſpeak of *Perſons*; as, *Who is that Man?* But we do not ſay, *Who is that Book?* For, when we ſpeak of *Things*, we uſe *What*, as, *What Book is that?* And though *What* be uſed ſometimes when we ſpeak of *Perſons*, yet then it ſeems to have another Senſe, than what the *Pronoun* has, and is rather a *Noun Adjective*; as, *What Man is he?* that is, *what Sort of a Man?*

Who

Who and *Whom* are also frequently used when no Question is asked, and signify Relation to some Person; as *Peter is the Man whom I saw. They are the Men who built the Church.*

* From these *Pronouns* above-mentioned come several others, called *Pronouns Possessive*, because they signify Possession: As, from *Me*, come *My* and *Mine*; from *Thee*, come *Thy* and *Thine*; from *Us*, *Our*, and *Ours*; from * *You*, *Your*, and *Yours*, &c. So *My Book*, is the Book belonging to me; *Your Book*, is the Book belonging to you.

Yet these *Pronouns Possessive* are not always used to denote Possession: For sometimes they are used to express the Cause or Author of a Thing; as, *This is your Doing*, that is, *You are the Cause or Occasion of this*: *This is my Book*, for, *This is a Book of my Writing*, or, *I am the Author of this Book.*

The *Pronouns My, Thy, Her, Our, Your, Their*, are to be used when they are joined to *Substantives*; as, *This is my House*; *This is my Book*. But *Mine, Thine, Hers, Yours, Theirs*, are to be used when the *Substantive* is left out or understood, as, *This House is mine*; *This Book is mine*; that is, *This House is my House*, &c. Likewise, if *Own* does not follow; as, *It is Your own*, not *Yours own*; so, *Our own*, not *Ours own*. Yet *Mine* and *Thine* are sometimes used when the *Substantive* is expressed, if the *Substantive* begins with a Vowel, but not else; as, *My Arm*, or *Mine Arm*; *Thy Own*, or *Thine Own*.

† *Hern, Ourn, Yourn, Hise*, for *Hers, Ours, Yours, His*, is bad English.

A Table

* You Sax. *ewu* Fran. *Tuot* juv. your Sax. *ewer* Franc. *juer*, *juerre*.

† *Yourn* comes from *ewerne* Acc. Sing. of *ewer* your. Or from the Franc. *juweren*, Acc. Calc. *Ourn* comes from

A Table of all the *Pronouns*.

*Their Posses-
sives to be
used.*

		The forego- ing State.	The follow- ing State.	With a Sub- stantive.	Without a Substantive.
I. Perf.	Sing.	<i>I</i>	<i>Me</i>	<i>My</i>	<i>Mine</i>
	Plur.	<i>We</i>	<i>Us</i>	<i>Our</i>	<i>Ours</i>
II. Perf.	Sing.	<i>thou or you</i>	<i>Thee</i>	<i>Thy</i>	<i>Thine</i>
	Plur.	<i>Ye or you</i>	<i>You</i>	<i>Your</i>	<i>Yours</i>
III. Perf.	Sing.	Male	<i>He</i>	<i>Him</i>	<i>His</i>
		Female	<i>She</i>	<i>Her</i>	<i>Hers</i>
		Neuter	<i>It</i>	<i>Its</i>	<i>Its</i>
	Plur.		<i>They</i>	<i>Their</i>	<i>Theirs</i>
			<i>Them</i>	<i>Their</i>	<i>Theirs</i>
The Inter- rogative	of Persons	<i>Who</i>	<i>Whom</i>	<i>Whose</i>	<i>Whose</i>
	of Things		<i>What</i>	<i>Whereof</i>	

I have followed Doctor *Wallis's* Scheme; but you may, if you will, call *His* and *Hers*, *Its*, *Whose*, Genitive Cases; since we have already shewn that *His* is put for *He's*. *Its* for *It's*, and *Whose* for *Who's*: And Doctor *Hickes* says, that the *Pronoun* of the *Third Person* has no *Adjective Possessive*, but expresses the Possessive Sense by the *Genitive Case* of

from *urne* the Acc. Sing. of *ure* our. *Hisn* and *Hern* seem to have been made in Imitation of the other: Or perhaps all have been made in Imitation of *mine*, *thine*. Some say *theirn* for *theirs*, and *hern* also occurs in old *English* for *theirs*: Which in *Saxon* would be *heara* or *hyra*; but in *Fraco*. *Th. hiran*, *beran*.

the

the *Pronoun*; as by *His*, of him; *Hire*, of her, &c. And it is probable, that *Ours* comes from the Saxon Genitive *Ures*, * and *Yours* from *Eoweres*, by Contraction and softening the Sound. *Whereof* is generally reckoned as an *Adverb*. *Mine* and *Thine*, *Ours* and *Yours*, have the Preposition of sometimes before them; as none of *His* or of *Hers*, a Friend of *mine* or of *thine*, of *Ours*, or of *Yours*.

* The *Pronouns* are likewise divided into *Substantives* and *Adjectives*; the *Pronouns Substantive* are, *I*, *Thou* or *You*, *We*, *Ye*, or *You*, *Himself*, and *Themselves*: The *Adjectives* are, *He*, *She*, *They*, *It*, *My*, *Mine*, *Thy*, *Thine*, *Our*, *Ours*, *Your*, *Yours*, *Her*, *Their*, *Theirs*, *Who*, *What*.

* The following Words, *This*, *That*, *The same*, are not *Pronouns*, but *Adjectives*.

For they are not put to supply the Place of the *Noun Substantive*; but are joined to *Substantives*, just as other *Adjectives* are; as, *This Man*, *That Man*, *Which Man*, *The same Man*. And if at any Time we meet them without their *Substantives*, which is not often, yet the *Substantives* are understood. So we likewise say, *One*, *Many*, *All*, *the Learned*, *the Unlearned*, their *Substantives* being left out: Yet we do not therefore use to rank these *Adjectives* among the Number of *Pronouns*.

* A Learned Divine says, he should have thought so too, if the *Saxons* had so expressed themselves, and if the same Kind of Expressions had been uninterruptedly handed down to us: But the Fact is contrary. For Instance, *Godes rice is eower not eoweres*, old Engl. *The Kingdom of God is zour, not zours*. Wherefore the truer Account seems to be this: That we have made *hers*, *ours*, *yours*, and *theirs*, contrary to the old Form out of *Her*, *our*, *your*, and *their*, in the same Way as we have made most of our *Genitives*: Which Way was indeed owing to the old Saxon *Genitive* in three Declensions.

* *This* makes in the Plural Number *These*, and *That* makes *Those*.

1. *That* is often used instead of * *Who*, *Whom*, or *Which*; as *I saw a Man that [who] had been on the same Side that [which] I had been on. He is the Man that [whom] we saw.*

2. *This* and *That* are called *Demonstratives*, because they shew what particular Person or Thing you mean: And they frequently have *Very* put after them, for the fuller and more clear *Demonstration* of what you mean.

3. When *This* and *That* are used in Relation to two foregoing Words, *This* has Respect to the last and nearest Word of the two, *That* to the former and more distant; as, *Peter and Charles are both brave Men, but this is most famous for his Conduct, that for his Valour.* Here *This* relates to *Charles*, *That* to *Peter*.

This and *That* are said both of Persons and Things; as, *This or That Man, This or That Book.*

* *Which* is an *Adjective*, and is the same in both Numbers; it is used when we speak of Things, as *Who* and *Whom* are when we speak of Persons.

Which is called an *Interrogative*, when it is used in asking a Question; as, *Which is the Place?* And it is also called a *Relative*, when it has Relation to some *Substantive* expressed or understood, as, *Which Thing will never do. Here is the Ring which [Ring] you lost.*

* *Own* which is used sometimes after the *Pronouns Possessive* in an emphatical or expressive

* *That*, *ille*, is from the *Saxon thaet. that.* *That, qui, who*, seems to be made from *tha the* signifying the same. *Ecce tha the hyt gebyrdon: Omnes qui illud audierunt. All who heard that.*

Manner,

Manner, is also an *Adjective*; as, *My own House, Your own Lands, Alexander's own Sword.*

* The Word *Self* makes in the Plural *Selves*, and has always a *Pronoun Adjective* before it; as *My Self, thy Self, Our Selves, your Selves.*

But we commonly say *Himself* for *His Self, It Self* for *Its Self*, and *Themselves* for *Their Selves*, except *Own* be added, for then we say, *His own self, Its own self, Their own selves.*

Sometimes, for the more full and emphatical expressing of the Person, we double the *Pronoun*: As, for *My self* we say, *I my Self*; for *thy Self*, *thou thy Self*, or rather *You your Self*; for *himself*, *he himself*; for *our selves*, *we our selves*; for *your selves*, *ye or you your selves*; for *themselves*, *they themselves*: Or else we put *own* between the *Pronoun* and *Self*; as, *my own self, thy own self, or your own self, His own self, our own selves, your own selves, their own selves.*

This Word *Self* is really a *Noun Substantive*, and is also often used in Composition with other *Substantives*, as *Self-Love*, that is, the Love of one's Self.

N. B. There is hardly any *Substantive* among the *Latins* that answers to this Word; that, which comes nearest to it, is *Persona*, or *Propria Persona*; as the Queen's self (or the Queen's Majesty) loveth Righteousness may be thus translated into *Latin*, *Regina ipsa, Regia Majestas, Regina persona propria amat Justitiam.* So likewise among the *Greek Poets* we meet with *ἑ, βῆ, κρατῶ*, as, *βῆ Ἡρακλῆῃ*, or *Ἡρακλῆῶ βῆ*, Hercules's Self, Hercules himself.

Self comes from the *Saxon* Word *Sylf*, and that from the *Gothick* Word *Silba*. The *Saxons* used thus to join it to the *Pronouns*, *Ic sylf, I my self, Wes sylf, our selves, His sylf, of himself.* It was likewise compounded with *Nouns Substantive*, as *Petrus sylf, Peter's self.*

We often use

<i>Hereof</i>	<i>Of this</i>	<i>Hereabouts</i>	<i>About this Place</i>
<i>Thereof</i>	<i>Of that</i>	<i>Thereabouts</i>	<i>About that Place</i>
<i>Whereof</i>	<i>Of which</i>	<i>Whereabouts</i>	<i>About what Place</i>
<i>Hereby</i>	<i>By this</i>	<i>Herein</i>	<i>In this</i>
<i>Thereby</i> for	<i>By that</i>	<i>Therein</i> for	<i>In that</i>
<i>Whereby</i>	<i>By what</i>	<i>Wherein</i>	<i>In which ; and in</i>
<i>Hereupon</i>	<i>Upon this</i>	<i>Herewith</i>	<i>With this (what ?</i>
<i>Thereupon</i>	<i>Upon that</i>	<i>Therewith</i>	<i>With that</i>
<i>Whereupon</i>	<i>Upon what</i>	<i>Wherewith</i>	<i>With which, and</i> <i>(with what ?</i>

But these are by some called *Adverbs*, and therefore might have been placed among them.

In the Word *Whatsoever*, the *Substantive* sometimes comes between *What* and *soever* ; as, *What Place soever I be in* : But when the *Substantive* does not come between, it is better to use *Whatever*.

Questions relating to the Eleventh Chapter.

Q. What is a Pronoun ?

A. A Pronoun is a Word that may be used instead of any Noun Substantive : as instead of my Name, I say, I ; instead of thy Name, I say, Thou.

Q. What do you mean by three Persons ?

A. Three Heads which comprehend or contain all the Branches of Discourse, or Speech. And though the Word Person does more strictly relate to Rational Creatures, yet it is in a Grammatical Sense applied to any Thing whatever that is the Subject of our Discourse or Conversation.

Q. What Pronouns are of the First Person ?

A. I is of the first Person Singular ; We, of the first Person Plural.

Q. What Words are of the Second Person ?

A. Thou or You is of the second Person Singular, and Ye or You of the second Person Plural.

Q. But we use You, when we speak only to one Person, how can that be then of the Plural Number ?

A. Custom

A. Custom has made us to do so; the *Verb* that is put to it is always of the Plural Number. For, we say, *You love*, which is the Plural, and not *You lovest*, which is the Singular. And it is counted ungentle and rude to say, *Thou dost so and so*.

Q. What Pronouns are of the Third Person?

A. *He, She, and It* are of the third Person Singular, and *They* is of the third Person Plural. As likewise all *Substantives* whatever, when they are spoken of, are of the third Person; of the third Person Singular, if only one be meant, of the third Person Plural, if more than one be meant.

Q. What do you mean by the Foregoing and Following State of the Pronoun?

A. The *Pronouns Substantive* have two different Endings, one Ending that is used when it comes before the *Verb*; as, *I love* or *We love*, and this is called the *Foregoing State*, because it goes before the *Verb*; The other Ending is used after the *Verb* or *Preposition*, and is therefore called the *Following State* of the *Pronoun*, because it follows the *Verb*, &c. As, *John loves Us*, not *We*; *My Father loves Me*, not *I*.

Q. Tell me which Pronouns are Substantive, and which are Adjective?

A. The *Pronouns Substantive* are, *I, Thou or You, Who*, &c. the *Pronouns Adjective* are, *He, She, My or Mine, Thy or Thine, Your or Yours*, &c.

Though *He* and *She* are most frequently used as *Substantives*.

Q. What difference is there in the Use of *Who* and *Which*?

A. *Who* is used when we speak of *Persons*, *Which* when we speak of *Things*; as, *The Book which I bought*, not *who* or *whom I bought*, &c.

Q. What do you mean by an Interrogative Pronoun?

A. A *Pronoun* that is used in asking a Question.

Q. What is a Pronoun Possessive?

A. A *Pronoun* that is used to denote or signify Possession; as, *My Book*, that is, the Book that belongs to me.

Q. Tell me which are the Pronouns Possessive?

A. The *Pronouns Possessive* are, *My or Mine, Thy or Thine, Her or Hers, Our or Ours, Your or Yours, Their or Theirs*.

Q. Is there any Difference between My and Mine, Thy and Thine? &c.

A. Yes: My, Thy, Her, Our, Your, Their, are joined to Substantives; but Mine Thine, Hers Ours, Yours. Theirs, are used when the Substantive is left out; as, Whose Book is this? Mine. But these two, Mine and Thine, are sometimes used when the Substantive is expressed, if the Substantive begins with a Vowel, and not else; as, My As, or Mine As, Thy Oath or Thine Oath.

Q. What do This and That make in the Plural?

A. This makes These, That makes Those.

Q. What Part of Speech are this, that, same, which?

A. They are rather Adjectives than Pronouns.

Q. What do you mean by a Relative Word?

A. A Word that has Relation or refers to some other; as, That is the Book which [Book] I lent you;—where which relates to the Word Book understood.

Q. What is a Demonstrative Word?

A. A Word that is used in Order to our more fully expressing or declaring what we mean: This and That are Demonstrative Words.

Q. Whence comes the Word Pronoun?

A. From Pronomen, because it is put pro, for or instead of, Nomen a Noun.

Q. Whence comes the Word Interrogative?

A. From Interrogare to ask a Question.

Q. Whence comes the Word Relative?

A. From Relatus, that hath Relation, or is referred to some other Thing.

Q. Whence comes the Word Demonstrative?

A. From Demonstrare to shew or declare.

C H A P. XII.

Of the Verbs, with Notes concerning Tenses or Times, Persons and Moods.

AS the *Verb* is the chief Word in a Sentence, so the Grammarians have taken no small Pains in giving us Definitions of it: But I shall content my self with the common Definition.

* A *Verb* is a Word that betokeneth *Being*, *Doing*, or *Suffering*.

1. *Being* is here to be taken not only in its common Sense of *Existence* but also in its largest Sense, as it denotes the *Being* in some Posture or Situation, or Circumstance, or some Way or other affected; as, *to stand, to sit, to hang, to lie, to abide, to be cold, to be hot, to be wet.*

2. *Doing* denotes all Manner of Action; as *to fight to write, to play, to dance, &c.*

3. *Suffering* denotes the Impressions that *Persons* or *Things* receive: We are to consider, that as *Persons* or *Things* act or do, so they often are acted upon, or become the Subject of Action themselves; as, *Charles beats*, here *beats* denotes the Action of *Charles*; *Charles is beaten*, here *is beaten* denotes the Impression or Suffering that *Charles* receives; for *Charles* is the Subject on which the Action of *Beating* is exercised. So *Peter loves*, here *love* denotes the Action of *Peter*; *Peter is loved*, here *is loved* denotes that *Somebody* loves *Peter*; or that he is the Object about which the Passion of *Love* is exercised. Therefore,

* All those Words that denote or signify *Being*, *Doing*, or *Suffering*, are called *Verbs*.

Those

Those *Verbs*, that signify merely *Being*, may be called *Essential Verbs*; those, that signify *Doing*, are called *Verbs Active*; those, that signify *Suffering*, are called *Verbs Passive*. But we have, strictly speaking, no *Verbs Passive*; how that Defect is supplied, we shall shew afterwards.

NOTE I. Of Tense or Time.

* The *Tense* or *Time* of a *Verb* relates to a Thing *a doing, done, or not done.*

As for *Tenses* or *Times*, the natural and proper Number is three, because all *Time* is either *past, present, or to come*: That is,

- I. The *Present Time*, that *now is.*
- II. The *Preter Time*, that *is past.*
- III. The *Future Time*; that *is yet to come.*

In *Greek* the Number is increased to Eight or Nine, in *Italian* to Seven, in *French* and *Spanish* there are Six, in *English* (as in *Dutch*) we have properly but Two; but, by the Help of Auxiliary or Assistant *Verbs*, we make up as many as there are in *Latin*, that is, Six: For if we consider whether an Action be perfect or imperfect, we may make *Six Tenses* or *Times*; that is, Three Times of the Imperfect Action, and Three Times of the Perfect Action. As,

I. The *Present Time* of the Imperfect Action; as, *I sup, I do sup, or I am at Supper now, but have not yet done.*

II. The *Preter Time* of the Imperfect Action; as, *I was at Supper then, but had not yet done it.*

III. The *Future Time* of the Imperfect Action; as, *I shall sup, or shall be yet at Supper, but not that I shall have then done it.*

IV. The *Present Time* of the Perfect Action; as, *I have supped, and it is now done.*

V. The *Preter Time* of the Perfect Action; as, *I had then supped, and it was then done.*

VI. The

VI. The *Future Time* of the Perfect Action; as, *I shall have supped*, and shall have done it. *

N. B. 1. In *Latin* the *Present Time* of the Perfect Action is commonly called the *Preterperfect Time*.

2. And the *Preter Time* of the Perfect Action is commonly called the *Preter-pluperfect*, that is, the *Preter* more than *Perfect*: But how properly it is called by this Name I shall not here determine. Hence we may reckon up *Six Tenses* or *Times*, two of the *Present Time*, two of the *Preter Time*, and two of the *Future Time*. These *Six Times* are in *Latin* expressed thus,—1. *Cæn-o*. 2. *Cæn-abam*. 3. *Cæn-abo*. 4. *Cæn-avi*. 5. *Cæn-averam*. 6. *Cæn-avero*. Here you see the *Latins* have different *Endings* to express these *Times*. But if we consider the *Times* according to their being expressed by the Changing the *Ending*, we have in *English* but two distinct *Tenses* or *Times*, we making use of certain Words called *Auxiliary*, or *Helping Verbs*, to express the rest of the *Times*.

* There are, in *English*, two *Tenses* or *Times*, the *Present Time*, and the *Preter Time*.

* The *Present Tense* or *Time* is the *Verb* itself, as *Burn*.

* The *Preter Tense* or *Time* is commonly made by adding *ed* to the *Present Time*, as *Burn-ed*.

* The Learned Dr. *Clarke* has not thought this Division of the *Tenses* to be beneath his Notice: For, in his judicious and accurate Edition of *Homer*, he has observed the Mistakes that even Learned Men have fallen into, both in the construing of Authors, as well as in writing of *Latin*, from Want of their Knowledge of this Division of the *Tenses*. See p. 5, 6, &c.

But if the *Present Tense* ends in *E*, as *Love*, then the *Preter Tense* is made by only adding *D* to the *Present*; as, *Loved*. The frequent Contraction of this *Tense* is very blameable; as, *Lev'd* for *Loved*, *drown'd* for *drowned*; unless in *Poetry* when the *Verse* requires it. See *Note* to the 16th Chapter.

* In some Words whose *Present Tense* ends in *D* or *T*, the *Preter Tense* is the same with the *Present Tense*, as *read*, *read*, and then the Sense of the Place, and the *Helping Verbs* must distinguish them. It is very probable they are Contractions of *ed*, and so should be writ with a double *dd* or *tt*; as, *I have readd*, *sheadd*, or *shedd*, *sbreadd*, *spreadd*, *castt*, *bistt*, *knitt*, *burtt*, *putt*, *shutt*, *sett*, *slitt*, *splitt*, *thrustt*, *wett*, *sweatt*.

There are a great many Irregularities in the *Preter Tense*, that is, there a great many Words of this *Tense*, which do not end in *ed*. But of them we shall speak afterwards.

There is an Observation yet remaining to be spoke to concerning the expressing the *Time past* in *English*, but we shall speak of that when we come to give you a Scheme of the *Verbs*.

NOTE II. *Of the Persons of the Verbs.*

When we spoke of the *Pronouns*, there was Mention made of the *Persons*, which are three in both *Numbers*; *I*, *Thou* or *You*, *He* or *She*, for the Singular; *We*, *Ye* or *You*, and *They*, for the *Plural*.

* The Distinction of *Persons* and *Numbers*, in the *English Verbs*, is chiefly signified by these *Pronouns* being put before them; as, *I burn*, *They burn*; or in the third *Person* by any other *Substantive*; as, *The Fire burns*, *The Boys play*.

Every

Every one of these *Pronouns* causes an Alteration in the Terminations of the *Latin Verbs*: But in *English* there is no Change at all made by any, except in

* The *Second Person Singular* of the *Present Tense*, and in the *Second Person Singular* of the *Preter Tense*, which Persons are distinguish'd by the Addition of *Est*; as, *Thou burnest, Thou readest, Thou burned'st, Thou loved'st*. So likewise.

* In the *third Person* of the *Present Tense*, an Alteration is made by adding the Ending *Eth*, or *S*, (or *Es* if the Pronunciation requires it;) as, *He burneth or burns, He readeth or reads*. In all the other Persons the Word is the same; as, *I burn, We burn, Ye burn, They burn*. So, *I burned, He burned, We burned, Ye burned, They burned, &c.*

If the *Present Tense* ends in *E*, then *st* is added instead of *Est*, in the *Second Person*, and *th* instead of *Eth*, in the *Third Person*; as, *I love, Thou lovest, He loveth*.

Instead of the ending *Eth* the *S* is now most commonly used; * but this Change is very blameable, unless it may be allowable in *Poetry*, since it has wonderfully multiplied a Letter which was before too frequent in the *English* Tongue, and added to that *Hissing* in our Language, which is taken so much Notice of by Foreigners.

Some Observations relating to the Second and Third Persons of Verbs.

In the *Second Person* of the *Helping Verbs*, *Will* and *Shall*, we say *wilt, shalt*, by a Figure called *Syncope*, for

* The Changing of *eth*, or *ath*, into *as, es, is*, is of pretty long standing, introduced by the *Danes*, and reckoned as Part of the *Dano-Saxon* Dialect by Dr. Hicet, who gives several Instances of it. Gr. Angl. Sax. p. 96.

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will'st, shall'st: Likewise *be'st* in the Second Person for *be'st*, that is, *bea'st* or *have'st*; so in the Third Person, *batb*, that is, *ba'tb* for *baw'tb* or *havetb*; also *bad* for *baw'd*. The *Helping Verbs, Will, Shall, May, Can*, never take the Ending *Etb* in the Third Person; for we do not say, *He willeth fight, He canneth fight*, &c. but *He will fight, He can fight*, &c.

* The Persons Plural keep the Terminations of the first Person Singular.

* These Personal Terminations or Endings, *est* and *etb*, are omitted, when the *Verb* is used in an *Imperative* or commanding Sense; as, *Fight thou*, not *Fightest thou*; *Let the Soldier fight*, not *Let the Soldier fightetb*, or *fightb*. Sometimes also they are left out after the *Conjunctions, If, That, Though, Although, Whether*; as, *If the Sense require it*, for *If the Sense requiretb*, or *requires it*: *He will dare, though he die for it*, that is, *though he dies for it*. So; *If I were*, for *was*: These Endings of the Person of the *Verb* are also sometimes left out after some other *Conjunctions* and *Adverbs*, especially when the *Verb* is used in a *Commanding* or *Depending* Sentence.

In the Endings *Est, Etb, Ed, and En*, (of which we shall speak afterwards) the Vowel *E* is oftentimes left out, unless the Pronunciation forbids it; and its Absence is, when it's necessary, denoted by an [*'*] *Apostrophe*; as, *do'st* for *doest*, *do'tb doth* for *doetb*, *did'st didst* for *dide'st*, *plac'd* for *placed*, *burn'd burnt* for *burned*, *know'n known* for *Known*.

* The *Verb* is also often used without expressing either the Person or Thing that is, *does*, or suffers,

Juffers, or the *Number*; and then the *Preposition*, *To*, is set before it; as, *to burn, to love.*

When the *Verb* is thus used, it is called a *Verb Infinitive* or *Infinitive*, that is, *not bounded*; because its Signification is not determined to any *Person* or *Number*. This is used like the *Infinitive Mood* in *Latin*, and is placed after *Verbs* and *Adjectives*; as, *I love to fight, It is good to labour*: It is also used as a *Substantive*; as, *To pray is a good Action*, that is, *to pray or Prayer is a good Action*. But the *Preposition*, *To*, is sometimes omitted or left out, especially after the *Helping Verbs*, *Do, Will, Shall, May, Can*, and their *Preter Tenses*, *did, would, should, might, could*; also after *must, let, bid, dare, help, and make*; as, *I do read, I will teach.*

Monsieur Lamy has observed, that the principal or chief Use of the *Infinitive Verb* is to join two *Prepositions* together: As, *I know God to be just*; but this Use of it is more frequent in *Latin* than in our Language.

N. B. The Second and Third Persons *Singular* of the *Present Tense* in the *Saxon Language* end, the Second in *ast, est, or st*; as *thou lufast, or lufest, or luffst*, that is, *thou lovest*: The Third in *ath, or eth, or th*; as, *he lufath, or lufeth, or lufth*, that is, *he loveth*. The Second of the *Preter Tense* in *est*; as, *thou lufedest*, that is, *thou lovedst*. The other *Times* are expressed by *Helping Verbs* as in *English*.

NOTE III. Of the Moods.

As *Cases* are the different Endings of the *Noun*, which are used to denote the *Respect* or *Reference* that Things have to one another; so *Moods* are the different Endings of the *Verb*, that are made use of to express the Manners or Forms of its signifying the *Being, Doing, or Suffering* of a Thing. *Grammarians* do not agree about the Number of these *Moods*, not only by Reason of the Difference there is in *Languages*, some being capable of receiving more or fewer *Inflexions* or *Endings* than others: but also because of the different Manners of signifying, which may be very much multiplied: For the *Being, Doing, or Suffering* of a Thing.

Thing, may be considered not only simply by itself, but also as to the *Possibility* of a Thing, that is, whether it can be done or not; as to the *Liberty* of the *Speaker*, that is, whether there be no Hindrance to prevent his doing of a Thing; as to the *Inclination of the Will*, that is, whether the *Speaker* has any Mind or Intention to the Doing of it; or to the *Necessity* of the Action to be done, that is, whether there be any Obligation of any Kind upon a Person to do a Thing.

They commonly reckon, in *Latin*, Four Moods, the *Indicative*, the *Imperative*, the *Subjunctive*, and the *Infinitive*.

1. The *Indicative* declares, demands, or doubts; as, *I love, do I love?*

2. The *Imperative* commands, entreats, exhorts, or permits; as, *let me love.*

3. The *Subjunctive* depends upon some other *Verb* in the same Sentence, with some *Conjunction* between: as, *he is mad, if he were there.*

4. The *Infinitive* is used in a large undetermined Sense; as, *to love.*

* Now, in *English*, there are no Moods, because the *Verb* has no Diversity of *Endings*, to express its Manners of signifying; but does all that by the Aid of *Auxiliary* or *Helping Verbs*, which in the *Latin*, and some other Languages, is done by the Diversity of *Terminations* or *Endings*.

For the *Possibility* of the Thing is expressed by *can* or *could*; the *Liberty* of the *Speaker* to do a Thing by *may* or *might*; the *Inclination of the Will* is expressed by *will* or *would*; and the *Necessity* of a Thing to be done by *must* or *ought*, *shall* or *should*. And herein we also imitate our Ancestors the *Saxons*.

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Questions relating to the Twelfth Chapter.

Q. What is a Verb?

A. A Verb is a Part of Speech that betokeneth *Being, Doing, or Suffering*.

Q. What Words are Verbs?

A. All those Words are called *Verbs*, that signify *Being, Doing, or Suffering*; as, *to be hot, to be cold, to fight, to write, to dance, to be burned, to be banished*.

Q. What do you mean by an Essential Verb?

A. A Verb that signifies *Being*.

Q. What do you mean by a Verb Active?

A. A Verb that signifies *Doing*; as, *to love, to eat, to read, to make*.

Q. What do you mean by a Verb Passive?

A. A Verb that signifies *Suffering*.

Q. Have we any Passive Verbs?

A. No. For we have no one Word that denotes *Suffering*, but are obliged to make Use of two or three Words to supply that Want; as we shall shew afterwards.

Q. What is Tense?

A. Tense is the Time of the Verb.

Q. What is the Time of the Verb?

A. The Tense or Time of a Verb relates to a Thing *doing, done, or not done*.

Q. How many Tenses or Times are there?

A. Three.

1. The *Present Time*, that now is.

2. The *Preter Time*, that is past.

3. The *Future Time*, that is yet to come.

Q. Are there then no more than Three Tenses?

A. If we consider an *Action* as to its being *finished, or not finished*, we may reckon *Six Tenses or Times*.

There are then,

Two Present Tenses or Times,

Two Preter Tenses or Times, and

Two Future Tenses or Times.

Q. How do you make that appear?

A. There is,

1. The *Present Time* of the Action not finished ; as, *I do sup*, but have not yet done.

2. The *Present Time* of the Action finished ; as, *I have supped*, and it is now done.

3. The *Preter Time* of the Action not finished ; as, *I was at Supper then*, but had not yet done it.

4. The *Preter Time* of the Action finished ; as, *I had supped*, and it is now done.

5. The *Future Time* of the Action not finished ; as, *I shall sup*, or *shall be yet at Supper*, but not that I shall then have done it.

6. The *Future Time* of the Action finished ; as, *I shall have supped* and *shall have done* it.

Q. *How many Tenses are there in English ?*

A. Two. The *Present Tense* and the *Preter Tense*.

Q. *How do you know them ?*

A. The *Present Tense* is the *Verb* itself ; as, *burn, love, &c.* The *Preter Tense* ends in *ed* ; as, *loved, burned*.

Q. *Does the Preter Tense always end in ed ?*

A. Not always ; for sometimes it ends in *T* or *En*, but these are called *irregular ones*, of which we shall speak afterwards.

Q. *But if we have but two Tenses, how do we express all the other Times of the Verb ?*

A. We do it by the Help of certain other Words called *Helping Verbs* : As we shall shew you afterwards.

Q. *How do we distinguish the Persons of the Verbs ?*

A. We distinguish the *Second Person Singular* of the *Present* and *Preter Tense* by the Ending *est* ; as, *thou lovest, thou burnest* : And the *Third Person Singular* of the *Present Tense* by the Ending *eth* or *s* ; as, *He loveth* or *loves*. But the Distinction of the *Persons* and *Numbers* of *Verbs* is chiefly performed by the *Pronouns*, *I, We, &c.* being put before them, or in the *Third Person* by any *Substantive* ; as, *the Fire burns, Boys play*.

Q. *Do all Verbs take eth in the third Person ?*

A. No. For these *Helping Verbs*, *Will, Shall, May, Can*, never take *eth* in the *Third Person* ; for, we do not say, *be mayeth, he shalleth, &c.*

Q. *What is Mood ?*

A. *Mood*

A. Mood is the particular Ending of a Verb, to express its different Manner of signifying whether a Thing is, or is not done, whether it can or may be done, whether the Person will or shall do the Thing, or whether he ought or must do it.

Q. Has the English Tongue any Moods?

A. No; Unless you reckon One, that is the Indicative Mood: For, as our English Verb has no Alteration of its Ending, to express its Manner of signifying, our Language cannot properly be said to have any Moods.

Q. How do you then express the different Manners of Verbs, whether a Thing may or can be done, &c.?

A. We do it by the Assistance of certain Words called Helping Verbs, such as, may or can, shall or will, must or ought, &c.

Q. How many Moods are there in the Latin Tongue?

A. They generally reckon Four; the Indicative Mood; as, Ego amo, I do love: The Imperative Mood; as, Tu ama, love thou: The Subjunctive Mood; as Ego amem, I may love: The Infinitive Mood; as, amare, to love: Where you may observe the different Endings o, a, em are, which distinguish one Mood from another.

Q. What do you mean by an Essential Verb?

A. A Verb that signifies Being.

Q. What is a Verb Active?

A. A Verb that signifies Doing.

Q. What is a Verb Passive?

A. A Verb that signifies Suffering.

Q. What do you mean by the Present Tense?

A. The Time that now is.

Q. What do you mean by the Preter Tense?

A. The Time that is past.

Q. What do you mean by the Future Tense?

A. The Time that is yet to come.

Q. Whence comes the Word Verb?

A. From Verbum a Word, it being so called by Way of Eminence; for it is the chief Word in a Sentence; and there is no Sentence, wherein it is not either expressed or understood.

Q. Whence comes Essential?

A. From Essentialis, or esse, to be.

Q. *Whence comes Active?*

A. From *Activus*, or *agere*, to do.

Q. *Whence comes Passive?*

A. From *Passivus*, or *Pati*, to suffer.

Q. *Whence comes Tense?*

A. From the French Word *Temps*, and that from the Latin, *Tempus*, Time.

Q. *Whence comes Present?*

A. From *Præsens*, being before, or at Hand.

Q. *Whence comes Preter?*

A. From *Præteritus*, past.

Q. *Whence comes Future?*

A. From *Futurus*, about to be, or that will be.

Q. *Whence comes Person?*

A. From *Persona*, which in its first Sense signifies a Mask, such as Players use: It is here to be understood as the Face or Ending of the Verb, which it takes to denote such or such a Person of the Pronoun; but there, *Persona* signifies what we mean by the Word *Person*, that is, a Man or Woman.

Q. *Whence comes Mood?*

A. From *Modus*, Manner, it being the Manner of the Verbs signifying so and so.

Q. *Whence comes Indicative?*

A. From *Indicare*, to declare.

Q. *Whence comes Imperative?*

A. From *Imperare*, to command.

Q. *Whence comes Subjunctive?*

A. From *Subjungere*, to join to, it being generally put after another Sentence.

Q. *Whence comes Infinitive?*

A. From *Infinitus*, undetermined, because it is not determined to any Person or Number.

C H A P. XIII.

Of the PARTICIPLE.

BEfore we come to give you an Account of the *Helping Verbs*, it is necessary that we say something of that *Part of Speech* which is called a *Participle*, because it is frequently joined to those *Verbs*.

* A *Participle* is a *Part of Speech*, derived of a *Verb*, and betokens *Being*, *Doing*, or *Suffering*, as a *Verb* does, but is otherwise like a *Noun Adjective*.

I. *Derived of a Verb*] It always comes from some *Verb*; as from, *to love*, come the *Participles*, *loving* and *loved*, from *to burn* come *burning* and *burned*.

II. *Signifies Being, Doing, or Suffering*] 1. *I signifies Being*, *I have been a Child*, *I was sitting*.

2. It signifies *Doing*; as, *I am reading the Book*, *I was sweeping the House*, *I have burned the Wood*.

3. It signifies *Suffering*; as, *I was burned*, *I was whipped*, *I was abused*, &c.

III. *But is otherwise like a Noun Adjective*] that is, it is often joined to a *Substantive* just like an *Adjective*; as, *a loving Child*, *a dancing Dog*, *a shaved Head*, *a ruined Man*; yet in these Examples, you see how they signify *Doing* or *Suffering* as the *Verb* does: They signify *Doing*; as, *a loving Child*, i. e. *a Child that loves*, *a dancing Dog*, i. e. *a Dog that dances*: They signify *Suffering*; as, *a shaved Head*, i. e. *a Head that is shaved*; *a ruined Man*, i. e. *a Man that is ruined*.

* There are two *Participles*, the *Active Participle*, which ends in *ing*, as *loving*, and the *Passive Participle*, which ends in *ed* as *loved*.

The *Participle*, which ends in *ing*, is called the *Active Participle*, because it has an *Active Sense*, or signifies *Doing*; as *I am cutting a Stick*. The *Participle*, which ends in *ed*, is called the *Passive Participle*, because we, having in *English* no *Passive Voice*, that is, no *distinct Ending* to distinguish a *Verb* that signifies *Doing*, from a *Verb* that signifies *Suffering*, make up this Want by the Help of the *Verb Am*, and this *Participle*; as, *I am loved, I am burned*.

N. B. For this *Participle* cannot be properly called a *Passive Participle*, from its Signification alone, it being also often used in an *Active Sense*; as, *I have loved the Man, I have burned the Papers*.

* The *Active Participle* is made by adding *ing* to the *Verb*; as, *burn, burning, fight, fighting*; but if the *Verb* ends in *e*, as *Love*, then the *e* is left out in the *Participle*, as, *loving*.

This *Participle* is often used as a *Substantive*; as, *In the Beginning, a good Understanding, an excellent Writing*. It answers also to the Words which the *Latins* call *Gerunds*; as, *Of writing, in writing, in burning this, in burning of this*.

* This *Participle* is used in a peculiar Manner with the *Verb to be*, especially in answer to a Question; as, Q. *What was you doing?* A. *I was writing*. Q. *Have you been writing?* A. *I have been writing, &c.* And in this Case *a* is often set before the *Participle*; as, *he is a-going, it is a-doing, he was a-dying, &c.* And particularly after the *Verbs* of Motion, *to go, to come*; as, *he goes a-hunting: She came here a-crying: Why come you hither a-scolding?*

† Doctor *Wallis* makes this *a* to be put for *at*, denoting as much as *while*; for Example, *a-dying, a-going, a-burning,*

* *Ure so fareth on hunteth.* Our Enemy goes on hunting. See *Wanley's Catal.* 172.

† The *a* is undoubtedly the Remains of the Preposition *on* rapidly pronounced. *John* 21. 3. in *Saxon* the Words of *Peter* are: *It wille gam on fixoth.* I will go a Fishing.
In

ing, a-making, that is, *while any one is dying*, &c. perhaps *a* here is redundant, as it frequently is at the Beginning of a great many Saxon and English Words; as in *arise, abide*.

* The *Passive Participle* is made by adding *ed* to the *Verb*; as *burn, burned, kill, killed*: But if the *Verb* ends in *e*, as *love*, then it is made by adding *d*; as, *love, loved*.

The *Preter Tense* and the *Passive Participle* are regularly the same, both ending in *ed*, as *burned*. But are often subject to *Contractions*, and other Irregularities, which are sometimes the same in both; as, *teach, taught, taught, bring, brought, brought*: And sometimes different; as, *see, saw, seen*; *give, gave, given*; but of these we shall give you a List.

This *Participle* being used with the *Verb, to be*, has the same Sense with Words which end in *able* or *ible*; such are *admirable, visible*, and it relates to the *Future Time*; as, *it is to be admired*, that is, it is *admirable*; *it is to be seen*, that is, it is *visible*, &c.

We have already observed that the *Participles* often become *Adjectives*; but we cannot therefore by any Means grant, that they are therefore always meer *Adjectives*, as some do affirm, they being often used in such a Sense

In like Manner, *onweg, away*; *onbidan, abide*; *on-gean, against*; *on-twa, at two*; *on-fote, a-foot*; *on-bedde, abed*; *on-slep, asleep*; *on-mang, among*. The *on* in such Instances first degenerated into *an*, and then *n* came to be left out for the softer Sound Sake: Both Ways of Expression are to be found in *Robert of Gloucester*. *His Men a fischeth were* p. 155. *Butþ ago a fischinge*, p. 186. *King Edgar an huntung yawende was*, p. 199. *An hunteth wende*, p. 203. *Trin. Coll. M. S.* The *Saxon Chronicle* towards the latter End has *an-slep*, for what, in ancient Saxon, is *on-slep, a-slep*. And going *on huntung*. *Stow's Summary*, p. 10. where

where no *Adjective* can have Place : For in those Examples, *I am writing a Book, he is mending a Pen, we have burned the Coals, ye have praised the Horse, I cannot see how any of these Participles are used as Adjectives.*

Questions relating to the Thirteenth Chapter.

Q. *What is a Participle ?*

A. A *Participle* is a Part of Speech, derived of a *Verb*, and betokens *Being, Doing, or Suffering*, as a *Verb* does ; but is otherwise like an *Adjective*.

Q. *Is the Participle always derived from a Verb ?*

A. Yes ; for from the *Verb, to love*, come the *Participles loving and loved*, from *burn* come *burning and burned*.

Q. *How does it signify as a Verb ?*

A. It signifies *Being, Doing, and Suffering* as a *Verb* does, and also implies *Time* like a *Verb*.

Q. *How is it like an Adjective ?*

A. Because it is often joined to a *Substantive* in the same Manner as the *Adjective* is ; as, a *loving Child, a learned Man*.

Q. *How many Participles are there ?*

A. Two ; The *Active Participle* that ends in *ing* ; as, *loving* ; and the *Passive Participle* that ends commonly in *ed* ; as, *burned, loved, &c.*

Q. *Doth the Active Participle always end in ing ?*

A. Yes.

Q. *Doth the Passive Participle always end in ed ?*

A. No ; for it is often *irregular*, and ends in *'d* or *'t* ; as *plac'd* or *plac't*, for *placed* ; and sometimes in *n* ; as, *beaten, begun, &c.*

Q. *Why is the Participle, in ing, called the Active Participle ?*

A. Because it signifies *Action* or *Doing*.

Q. *Why is the Participle, in ed, called the Passive Participle ?*

A. Because *that*, with the *Verb to be*, makes up the whole *Passive Voice*.

Q. *Is the Active Participle ever used as a Substantive ?*

A. Yes, very often ; for from, *to begin*, comes the *Participle, beginning* ; as, *I am beginning the Work* ; which is turned

turned into a *Substantive*, as, *In the Beginning God created the World.*

Q. *Are the Participles ever used as Adjectives?*

A. Yes.

Q. *When are they so used?*

A. 1. When they have have no Respect to *Time*; as, *a learned Book.*

2. When they are joined to *Substantives*; as, *an understanding Man, a writing Desk, a carved Head.*

3. If they may be compared; as *learned, more learned, most learned.*

4. If they are compounded with a *Preposition* that the *Verb* they come from cannot be compounded with; as, *unbecoming, unheard, unseen*; for we do not say, *to unbecome, to unheard, &c.*

Q. *Are not the Participles really mere Adjectives?*

A. No; For the *Participle* is often used where the *Adjective* can have no Place.

Q. *Whence comes the Word Participle?*

A. From *Participium*, that is, a *partaking Word*, because it, *capit Partem*, partakes of some Properties of the *Verb* and of the *Noun*. For it denotes *Being, Doing, or Suffering*, and implies *Time* as a *Verb* does; and it is joined to a *Substantive* as a *Noun Adjective*.

CHAP. XIV.

Of the Helping Verbs which are Defective.

WE have already observed that the *Verbs* in *English* do not change their *Endings* as in *Latin*, to denote the *Times* of *Being, Doing, or Suffering*, and the *Moods* or *Manners* of their signifying: For in our *Tongue* all these *Matters* are performed by the Assistance of certain Words which we call *Auxiliary* or *Helping Verbs*: Of which we shall now treat, beginning with those that are *Defective*.

* These

* These *Helping Verbs*, *Do*, *Will*, *Shall*, *May*, *Can*, with their *Preter Tenses*, *Did*, *Would*, *Should*, *Might*, *Could*, as also *Must*, are set before any other *Verbs*, the *Preposition To* being left out: Except after *Ought*.

So likewise these *Verbs*, *Bid*, *Dare*, *Let*, *Make*, being set before an *Infinitive Verb*, the *Preposition To*, is left out.

We call these *Helping Verbs* Defective ones, because they are not used but in their own *Tense*, and the *Preter Tense*; besides they have no *Participles*, neither do they admit any *Helping Verbs* to be put before them.

But these two, *Do* and *Will*, because they are sometimes used as *Absolute Verbs*, are therefore formed throughout all *Tenses*, that is, they have *Participles*, [*doing*, *do'n*, *willing*, *will'd*] and do also admit of the *Auxiliary* or *Helping Verbs* before them, to express the *Times*, &c. that is, when they are used as *Verbs absolute*, but not when they are *Helping Verbs*.

* When the *Helping Verb* is put before another *Verb*, it changes its own *Ending*, but the *Verb* that it assists is always the same; for Example,

I do burn, Thou dost burn, He doth burn, &c.

Here you see the *Helping Verb*, *Do*, changes its *Ending*; but, in *Burn*, there is no Change of *Ending* at all.

Do and *Did*.

* *Do* does emphatically denote the *Present Time*, and *Did* the *Preter Time*: As, *I burn, I burned*, or in a more emphatical or expressive Manner, *I do burn, I did burn*. They are thus formed,
I do,

I do, Thou dost or You do, He doth or does.
Plural. *We do, Ye do or You do, They do.*

I did, Thou didst or You did, He did. Plural.
We did, Ye did or You did, They did. Did is
used for Doed, and didst for doedst.

Shall and Will.

* *Shall* and *Will* denote the *Future Time*, or
the *Time yet to come*; as, *It shall burn, it will*
burn. They are thus formed,

I shall, Thou shalt or You shall, He shall. Plural.
We shall, Ye shall or You shall, They shall.

I will, Thou wilt or You will, He will. Plural.
We will, Ye will or You will, They will. But
there is this Difference between *shall* and *will*:

* *Shall* in the first Persons, as, *I shall, we shall*,
simply expresses the future Action or Event:
But in the second and third Persons; as, *He*
shall, They shall, it promises, commands, or
threatens.

* *Will* in the first Persons; as, *I will, we will*,
promises or threatens: But in the second and
third Persons; as *Thou wilt or You will, Ye*
will or You will, He will, They will, it barely
foretells.

Thus when I say, *I shall go, or I will go*, I declare my
Willingness or Resolution to go: But, if I say, *You shall*
go,

go, there is a plain Command or Injunction. So in *I shall burn, Thou wilt, (or You will) He will, We shall, Ye will, They will burn*; here I barely foretell: But in *I will, Thou shalt, (or You shall) He shall, We will, Ye shall; They shall burn*; I promise that it shall be, or *I will* see that it shall be done.

Should and Would.

* *Shall* makes *should* (from the old Verb *sholle*) and it is thus formed?

I should, Thou shouldst or You should, He should.
Plural. *We should, Ye should or You should, They should.* *Shouldst* is used for *shouldest*.

* *Should* tells what was, or had been to come.

* *Will* makes in the *Preter Tense*, *Would* (from the old Verb, *Wolle*) and it is thus formed:

I would, Thou wouldst or You would, He would.
Plural. *We would, Ye would or You would, They would.*

* *Would* tells what was, or had been to come.

' But there is this Difference between *would* and *should*; that *would* intimates the *Will* or *Intention* of the Doer, but *should* the bare *Futurity*, or that the Thing will be; as, *I would burn*, that is, I am willing to burn; *I should burn* i. e. I ought to burn.

May and Can.

* *May*, and its *Preter Time*, *Might*, denote or intimate the Power of doing a Thing. They are thus formed ;

I may, Thou mayst or You may, He may. Plural. We may, Ye may or You may, They may.

* *I might, Thou migh'st or You might, He might, Plural. We might, Ye might or You might, They might.*

May comes from the Saxon *Meg*, and *Might* from *Mibt*. The Country People do likewise say, *mought*, from the Saxon *Mot*.

* *Can*, and its *Preter Time* *Could*, intimate the Power of doing a Thing, and are thus formed ;

* *I can, Thou canst or You can, He can. Plural. We can, Ye can or You can, They can.*

I could, Thou could or You could, He could. Plural. We could, Ye could or You could, They could.

But there is this Difference between *May* and *Can*, *May* and *Might*, are spoken of the Right, Lawfulness, or, at least, the Possibility of the Thing : But *Can* and *Could*, of the Power and Strength of the Doer. As, *I might burn*, i. e. It was possible or lawful for me to burn ; *I can burn*, that is, *I am able to burn* ; *I could burn*, i. e. *I was able to burn*.

* *Must*

* *Must* and *Ought* imply Necessity, or denote that the Thing is to be done; as, *I must burn, I ought to read.*

I must, Thou must or You must, He must. Plural.
We must, Ye must or You must, They must.

I ought, Thou oughtest or You ought, He ought. Plural. *We ought, Ye ought or You ought, They ought.*

Must comes from the *Saxon, Moſt*, a Word of the same Signification.

Can, May, Will, and *Must* are used with Relation both to the *Present* and *Future Time*. *Shall* is used only in the *Future*, and *Ought*, in the *Present Time*. But *Could*, the *Preter Time* of *Can*, *Might*, the *Preter Time* of *May*, and *Would*, the *Preter* of *Will*, have Relation both to the *Time past* and *to come*: But *Should* from *Shall* relates only to the *Future Time*.

But if *Have* follows *Must, Ought*, and *Should*, then they relate to the *Time past*; as, *I ought to have done it, I must or should have gone thither.*

Questions relating to the Fourteenth Chapter.

Q. *What do you mean by a Helping Verb?*

A. A *Verb* that is put to another *Verb* to denote or signify the *Time*, or the *Mood*, or *Manner*, of a *Verb*.

Q. *Which Verbs are those?*

A. *Do, will, shall, may, can, have, am or be*, are such:

Q. *What do you mean by a Defective Verb?*

A. A *Verb* that wants somewhat that other *Verbs* have; as, *may*, has no *Active* or *Passive Participle*, nor does take any *Helping Verb* before it, as other *Verbs* do: For we do not say, *I shall may, or I have might*.

Q. *When a Helping Verb is joined to another Verb, does it change its Ending to make the Second and Third Person Singular?*

A. The

A. The *Helping Verb* does, but the *Verb* it is set before is never changed; as, *Thou dost love, He doth love, Thou hast loved, He hath or has loved*: Where you see, *love* or *loved* are the same in both Places.

Q. Is there any Difference between *Shall* and *Will*.

A. Yes. In the first Persons *Shall* expresses the future Action or Event, and *Will* promises and threatens; but in the second and third Persons, *Shall* promises and threatens, but *Will* barely foretells.

Q. Is there any Difference between *Would* and *Should*?

A. Yes. *Would* intimates the Will or Intention of the Doer; *Should* the bare Futurity, or that the Thing will be.

Q. Is there any Difference between *May* and *Can*?

A. Yes. *May* is spoken of the Right, Lawfulness, or Possibility of the Thing: But *Can* of the Power or Strength of the Doer.

Q. Give me the Preter Time of the Defective Helping Verbs.

A. Do in the Preter Tense makes *did*, may makes *might*, can makes *could*, will makes *would*, shall makes *should*: But *Must* and *Ought* have no Preter Tense.

CH A P. XV.

Of the Perfect Helping Verbs, *Have* and *Am* or *Be*.

THE *Verbs*, mentioned in the foregoing Chapter, are called *Defective*, because they take no *Helping Verbs* before them, on any Occasion; neither are they used beyond the *Preter Tense* or Time: Now, for the contrary Reason, these following Verbs are said to be *Perfect* and entire: i. e. *Have* and *Am* or *Be*.

Have.

Have is a *Verb* of very great Use among us, and in all other Modern Languages, though not in Greek and Latin.
for

for it is used to denote diverse *Times* or *Tenses* of *Verbs*, both in an *Active* and *Passive* Signification; and because it assists, or helps to denote the *Times* of *Verbs*, it is called a *Helping Verb*. But when it is not joined with another Verb then it denotes Possession, and has a *Naun* always following it. As, *I have a Book, I had a Horse*. It is thus formed;

Present Tense.

I have, Thou hast or You have, He hath or has. Plural. We have, Ye have or You have, They have.

Preter Tense.

I had, Thou hadst or You had, He had. Plural. We had, Ye had or You had, They had.

The *Active Participle* is, *Having*: The *Passive Participle* is, *Had* for *Harved*.

Have comes from the Saxon *Hebbe, Hafa* or *Hane*. *Had* from *Hefed*.

* *Have* denotes the *Time* of the *Action* to be just past when we spoke; as, *I have dined*. *Had* denotes the *Action* to have been finished at that *Time*, when we were discoursing of the *Matter*; as, *I had dined*, that is, when *Peter came to my House*.

But *Had* does likewise intimate the *Time past* of an *Action* not done, but intended to be done; *I had gone thither, but Peter prevented me; I had dined with you, but the Rain hindered me*.

* But when *Shall* or *Will* is added to *have*, it signifies the *Time* that will be past; as, *I shall have burned, He will have burned*.

Am or Be.

To supply the Want of *Verbs Passive* in our Language, we, as well as the other Modern Languages, make use of the

the *Helping Verb Am or Be*, and do by it express what the *Latin* and *Greek* Tongues express by one Word.

* *Am* or *Be* being joined to the *Passive Participle* makes up the *Passive Voice*; as, *I am loved*: But when it is used by itself it signifies *Being*.

The *Latin* Tongue does likewise make use of this Verb to denote some particular Tenses of the *Passive Voice*.

* *Am* or *Be* is also sometimes used with the *Active Participle* to express *Action* or *Doing*: As, *I am writing*, for *I write*; *I was writing*, *I have been writing*, *I had been writing*.

This Verb is very irregular, as it often happens that those Things, which are most vulgar or common, are most irregular: And it has a double or twofold Formation.

Present Time.

I am, Thou art or You are, He is. Plural. *We are, Ye are or You are, They are.* Or,

I be, Thou be'st, He be. Plural. *We be, Ye be, They be.*
The Preter Tense.

I was, Thou wast or You were, He was. Plural. *We were, Ye were or You were, They were.* Or,

I were, Thou wert, He were. Plural. *We were, Ye were, They were.*

When it is used *Infinitively*, it makes *to be*; the *Active Participle* is *being*; the *Passive participle* is *been*; for which some corruptly write *bin*.

* The second *Formation* or *Ending* of the *Present Tense*, that is, *be, be'st, be, &c.* and the second *Formation* of the *Preter Tense*, that is, *were, wert, were, &c.* is for the most Part used after the *Conjunctions*, *if, that, although, whether*; as, *if I be then alive: I do not know whether it were*
be

be or *no*. *Be* is also used after the Verb *Let*; as, *let him be*, &c.

N. B. But some are for making this second Formation a *Subjunctive Mood*.

Am comes from the Saxon *Eam* & *Am*; *Art* from *Eart*; *Be* from *Beo*; *Best* from *Byst*; *Was* from the Saxon *Wes*, or rather from the Gothic *Was*; *Were* from the Saxon Word *Were*; but *Wert* I believe comes from the Gothic *Warft*, which is sometimes used for *Wast*.

Do, *did*, *shall*, *should*, *will*, *would*, *can*, *could*, *may*, *might*, are always set before the Verb in the *Present Time*; as, *I do burn*, &c. But *Have*, *Had*, *Am*, *Be*, *Was*, *Been*, are set before the *Active* and *Passive Participle*; as, *I have loved*, *I am loving*.

These *Helping Verbs* are likewise often joined together; as, *I might have died*; but then one of them expresses the *Manner*, the other the *Time* of the *Verbs* signifying; except in *Be* or *Been*, which is used to denote *Being* or *Suffering*, i. e. *to be done*.

Questions relating to the Fifteenth Chapter.

Q. *Why are these Verbs called Perfect Helping Verbs?*

A. Because they are formed like other Verbs.

Q. *When are Be and Were to be used instead of Am?*

A. They are commonly used after *if*, *that*, *although*, *whether*; as, *If it be so*, *If he were alive*, &c.

CH A P. XVI.

Of the Irregular VERBS.

WE shall now give you an Account of the *Irregular Verbs* of our Tongue: Where are two Things to be taken Notice of,

• 1. That

* 1. That all the following *Irregularity* relates only to the Formation of the *Preter Tense* and *Passive Participle*.

For, in our *Irregular Verbs*, we have nothing else *Irregular*.

* 2. This *Irregularity* does not relate to *Foreign Words*, but only to the Native Words of our Tongue.

By *Foreign Words*, I mean those that we have borrowed from the *Latin, French, Italian, Spanish, or Welch*, of which there are a great Number: But I call those Native Words, which take their Original from the old *Teutonic* or *Saxon Language*; all which are Words of one Syllable, or derived from *Verbs* of one Syllable.

* The first *Irregularity*, and that which is the most general, took its Rise from our Quickness of Pronunciation, by changing the Consonant *d* into *t*, (the Vowel *e*, in the regular Ending *ed*, being cut off) that the Pronunciation might be made more easy and free. And it seems indeed to be rather a *Contraction* than an *Irregularity*.

For, *c, ck, sh, f, k, p, x*, and the Consonants *s, th*, pronounced hard, and sometimes *l, m, n, r*, (when a short Vowel goes before) more easily take *t* after them than *d*. As, *plac't* for *plac'd* or *placed*, *snatch't* for *snatch'd* or *snatched*, *fish't* for *fish'd* or *fished*, *stuff't* for *stuff'd* or *stuffed*, *clapt* for *clap'd* or *clapped*, *mixt* for *mix'd* or *mixed*, *wak't* for *wak'd* or *waked*,—*dwelt* for *dwell'd* or *dwelled*, *smelt* for *smell'd* or *smelled*, from the Verbs, *to place, to snatch, &c.*

But sometimes, when a long Vowel goes before, it is either shortened or changed into a short one, for the sake of quicker Pronunciation; as, *kept, slept, wept, crept, swept, leapt,*

lept, from the Verbs *to keep*, *to sleep*, *to weep*, *to creep*, *to sweep*, *to leap*.

But *d* remains after the Consonants *b*, *g*, *v*, *w*, *z*, and *f*, *th*, when they are softly pronounced; and *d* likewise remains after *l*, *m*, *n*, *r*, when a long Vowel goes before; for they more easily unite and join together with *d*, than with *t*, by Reason of the like Direction of the Breath to the Nostrils. So, *liv'd*, *smil'd*, *raz'd*, *believ'd*, from *live*, *smile*, *raze*, *believe*.

Except when the long Vowel is shortened before *l*, *m*, *n*, *r*; or when *b* and *v* are changed into *p* or *f*, and the softer Sound of the Letters *f*, *th*, passes into their harder Sound: As, *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *be-reave*, &c.

But in some Words whose *Preter Tense* ends in *d* or *t*, the *Preter Tense* is the same as the *Present Tense*; as, in the *Present*, *read*, *Preter*, *read*; in the *Present*, *cast*, so in the *Preter*, *cast*: But it is very probable they are Contractions of *ed*, and should be writ with a double *dd* or *tt*.

Sometimes the regular Spelling of these Words is observed; as, *placed*, *believed*, &c. though not often. But in these Cases great Regard is had to the Pronunciation; whence it happens, that we often say, *wept*, *kept*, but very seldom, *wect'ed*, *keep'ed*.

N. B. This closing in one Syllable the Termination or Ending of the *Preter Tense*; as *lov'd* for *loved*, &c. has very much disfigured the Tongue, and turned a tenth Part of our smoothest Words into so many Clusters of Consonants. This is the more remarkable, because the Want of Vowels in our Language has been the general Complaint of our politest Authors, who nevertheless are the Men that have made these Retrenchments, and consequently very much increased our former Scarcity: As has been very justly remarked by the ingenious Author of the 135th *Spectator*.

Verbs, ending in *y*, either take a *d* with an *Apostrophe*; as, *marry*, *marry'd*; or else change *y* into *ied*; as, *married*, *tarried*, *carried*, &c.

* There is another common Irregularity, but which relates only to the *Passive Participle*: For the *Passive Participle* was formerly often formed in *en*, in Imitation of the Saxons: And we have a great many of this Sort, especially when the *Preter Tense* suffers any remarkable Irregularity. But this Ending may be reckoned as another Formation of the *Participle*; as, *been, given, taken, slay'n, know'n*, from the Verbs *to be, to give, to take, to slay, to know*.

We do also use, *written, bitten, eaten, beaten, shitten, rotten, chosen, broken*, as well as, *writ, bit, eat, beat, shot, rot, chose, broke, &c.* in the *Passive Participle*, though not in the *Preter Tense*; from the Verbs *to write, to bite, to eat, to beat, &c.* For Example we say, *I eat*, but not *I eaten*, but we say, *I have eaten, or eat*.

So likewise we say *sow'n or sow'd, shew'n or shew'd, heave or heaw'd, mow'n or mow'd, loaden or loaded, laden or laded*, from the Verbs *to sow, to shew, to heave, to mow, to load or lade*.

But the Irregularities of the Verbs will best appear if we put them alphabetically; first, those that alter the *Preter Tense*, the *Passive Participle* being the same with it; and then those that have a *Passive Participle* different from the *Preter Tense*.

Those that have this Mark (*) before them, are not proper or usual.

TABLE. I.

<i>Present Tense. Preter Tense.--- and Partic.</i>		<i>Present Tense. Preter Tense.— and Partic.</i>	
Awake	Awoke	Hang	Hung
Abide	Abode	Have	{ Had for Haved
Be	Been	whence	
Bend	Bent	Behave	{ Behaved .
Unbend	Unbent	Hear	
Bereave	Bereft	Keep	Kept
Befeech	Befought	Lay	Laid
& *	befeeched	Lead	Led
		Leave	Left
Bind	Bound	Leap	Lept
Bleed	Bled	Lend	Lent
Breed	Bred	Lose	Lost
Bring	Brought	but	
Buy	Bought	Loose	Loosed & loos'd
Catch	Caught	Make	Made
Creep	Crept	Mean	Meant
Deal	Dealt	Meet	Met
Dig	Dug and	Rend	Rent
	* Digged	Say	Said
Dream	Dreamt	Seek	Sought
Dwell	Dwelt	Sell	Sold
Feed	Fed	Send	Sent
Feel	Felt	Shine	Shin'd & shone
Fight	Fought	Sit	Sat
Find	Found	Sleep	Slept
Flee	Fled	Smell	Smelt
Fling	Flung	Spell	Spelt
Fraught	Fraught	Spill	Spilt
Geld	Gelt and	Spend	Spent
	Gelded	Spin	Spun
Guild	Gilt and	Stand	Stood
	Gilded	Stick	Stuck
Gird	Girt and	Sting	Stung
	Girded	Sweep	Swept
Grind	Ground		Teach

Teach	Taught	Weep	Wept
Tell	Told	Wind	Wound
Think	Thought	Work	Wrought and
		Wring	Wrung (worked)

TABLE II.

<i>Present Tense.</i>	<i>Preter Tense.</i>	<i>Participle.</i>
Bear	Bore or * Bare	Born
Begin	Began	Begun
Bid	Bid or Bad	Bidden
Beat	Beat	Beaten
Bite	Bit	Bitten
Blow	Blew	Blown
Break	Broke or * Brake	Broken
Chide	Chid	Chidden or Chid
Choose or chuse	Chose	Chosen
Cleave	{ Clave Cleft Clove	{ Cleft or * Cloven
Come	Came	Come
Crow	Crew and Crow'd	Crow'd
Dare	Durst or Dared	Dared †
Die	Died	Dead
Do	Did	Do'n or done
Draw	Drew	Drawn
Drink	Drank or * Drunk	Drunk
Drive	Drove	Driven
Eat	Eat or Ate	Eaten or Eat
Fall	Fell	Faln
Fly	Flew and Fled	Flown
Forfake	Forfook	Forfaken & forfook
Freeze	Froze	Frozen
Get	Got	Gotten or Got
Give	Gave	Given.

† And *did dare* when *not* is added; as, *He did not dare.*

<i>Present Tense.</i>	<i>Preter Tense.</i>	<i>Participle.</i>
Go	Went from Wend	Go'n or Gone
Grow	Grew	Grown
Help	Helped or Helpt	Helpt
Hew	Hewed	Hewn
Hide	Hid.	Hidden and Hid
Hold	Held	Holden
Know	Knew	Known
Lie	Lay	Lay'n
Mow	Mowed	Mown
Ride	Rid or Rode	Ridden or Rode
Ring	Rang	Rung
Rise	Rose	Risen
Run	Ran	Run
See	Saw	Seen
Seethe	Sod	Sodden
Shake	Shook	Shaken and Shook
Shear	Shore	Shorn
Shew or Show	Shewed	Shown
Shoot	Shot	Shoten and Shot
Shrink	Shrank	Shrunk
Sing	Sang and * sung	Sung
Sink	Sank or Sunk	Sunk
Slay	Slew	Slain
Slide	Slid	Slidden
Sling	Slung	Slung
Smite	Smote	Smitten
Snow	Snowed	Snown
Sow	Sowed	Sown
Speak	Spoke * Spake	Spoken and Spoke
Spring	Sprang or Sprung	Sprung
Steal	Stole	Stolen and Stole
Stink	* Stank or stunk	Stunk
Strike	Struck	Stricken & Struck
Spit	Spat	Spitten, spit, & spat
Strive	Strove	Striven
Swear	Swore and * fware	Sworn

Swell

Swell	Sweld	Swoln or Swell'd
Swing	Swung & * swang	Swung
Swim	Swum & * swam	Swum
Take	Took	Taken and Took
Tear	Tore and * tare	Torn and Tore
Thrive	Throve * Thrived	Thriven
Throw	Threw	Thrown
Tread	Trod	Trodden & Trod
Win	Won and * wan	Won
Wear	Wore	Worn
Weave	Wove	Woven
Write	Writ and wrote	Written, writ, and Wrote

Questions relating to the Sixteenth Chapter.

Q. Wherein does the Irregularity of the English Verbs consist?

A. In the Formation of the Preter Tense and the Passive Participle.

Q. Give me some Examples?

A. Give would, if it was regular, or formed according to Rule, make gived in the Preter Time, and gived in the Passive Participle; but it makes gave in the Preter Tense, and given in the Passive Participle; therefore it is said to be Irregular, or not according to Rule; for the Preter Time and the Passive Participle should end, if they were formed according to Rule, in ed.

C H A P. XVII.

Of the Formation of the Times or Tenses of the Verb Active, or the Verb that signifies Doing.

WE shall first speak of the Formation of the Time present, past, and to come.

* The Present Time is thus formed or made.
Singular Number. *I burn, thou burnest, or you burn.*

burn, he burneth or burns. Plural. We burn, ye burn or you burn, they burn.

This Time you may call the first *Present Time*.

* The *Preter* or past Time is thus formed or made. Singular. *I burned, thou burnedst or you burned, he burned.* Plural. *We burned, ye burned or you burned, they burned.*

This Time is the first *Preter Time*.

These two Tenses are made by changing the End of the *Verb* in the second and third Persons of the Singular Number; but that, denoting the other *Time*, is done by the Assistance of another *Verb*: As,

* The *Future Time*, or that Time which is yet to come, is expressed by the Help of *Shall* or *Will*: As,

Singular Number. *I will burn, thou wilt burn or you will burn, he will burn.* Plural. *We will burn, ye will burn or you will burn, they will burn.*

Sing. *I shall burn, thou shalt burn or you shall burn, he shall burn.* Plural. *We shall burn, ye shall burn or you shall burn, they shall burn.*

This Tense you may call the first *Future Time*.

* There are also two other Ways of expressing the *Present Time*.

For when we would express the *Action* more distinctly and fully, we make use of the *Helping Verb Do*; especially with the *Adverb Not*; as, *I do not burn.*

Sing.

Sing. *I do burn, thou dost burn or you do burn, he doth or does burn.* Plural. *We do burn, ye do burn or you do burn, they do burn.*

Or when we would express more fully that it is now *a doing*, or the *Continuance* in doing, we use the Verb *Am* and the *Active Participle*. As,

Sing. *I am burning, thou art burning or you are burning, he is burning.* Plural. *We are burning, ye are burning or you are burning, they are burning.* And indeed,

* All The Tenses of a *Verb Active* may be expressed by the Verb *Am*, and the *Active Participle*; as, *I am burning*, that is, *I burn*. *I was burning*, that is, *I burned*, &c.

* There are also four other Ways of expressing the *Preter Time*, or the *Time past*.

For we may say that a Thing is *precisely* or *just done*, or we may only say that it was done, without determining it to a *Day, a Week, a Month, a Year*, &c.

When we say only that the Thing was done, we express it by the *Preter Tense*, just mentioned, as, *I burned*; but when we express the Action to be *precisely* or *just done*, we do it by the *Helping Verb, Have*.

* The *Preter Time* of the Action *precisely* or *just done* is thus expressed, as,

Singular. *I have burned, thou hast burned or you have burned, he hath or has burned.* Plural. *We have burned, ye have burned or you have burned, they have burned.*

N. B. This Time you may call the *second Preter Time*; or the *Present Time* of the *Perfect* or finished Action.

But if we join any of these Words, *formerly, heretofore, in Times past*, to *Have*; then, *Have*, may denote or signify a greater Space of Time: As, *I have formerly loved him.*

N. B. *Have*, with the *Passive Participle* immediately after it, always denotes Action; but if, *be:n*, comes between, it denotes *Suffering*: Thus, *I have burned*, is *Active*, but, *I have been burned*, is *Passive*. But wherever the *Active Participle* is, it denotes Action: As, *I have been burning*.

But if we consider the Action as imperfect, or not yet finished, we express the Time past by, *was*, and the *Active Participle*: And this Time is called the *Preter-imperfect Time*, or the *Time imperfectly past*, or the *Preter Time* of the imperfect Action.

* 2. The *Preter Time* of an imperfect Action, or an Action not finished, is thus expressed. As,

Singular. *I was burning, thou wast burning or you were or was burning, he was burning.* Plural. *We were burning, ye were burning or you were burning, they were burning.*

But when we would express a Time as *past*, before some other Time past; as, *I had supped before the Clock struck Six*; or if we would express the Time past of an Action not done only designed; as, *I had killed the Bird, if you had not hindered me*, we do it by the Verb, *Had*, and the *Passive Participle*.

* 3. The Time considered as *Preter* or *past* before some other Time *past*, or the *Past Time* of an Action not done, only designed, is thus expressed. As,

Singular. *I had burned, thou hadst burned or you had burned, he had burned.* Plural. *We had burned,*

burned, ye had burned or you had burned, they had burned.

This Tense is called by some the *Preter-pluperfect Tense*, or the *Preter Time* more than past.

Lastly. When we would express the *Preter* or *Past Time*, in an *emphatical* or *full Manner*, we make Use of the Verb *Did*.

* 4. The Expressing of the *Time past* in an *emphatical* or *full Manner* is as follows ;

Singular. I did burn, thou didst burn or you did burn, he did burn. Plural. We did burn, ye did burn or you did burn, they did burn.

This Word *Did* denotes indeed the *Time* as absolutely *past*, but when *Whilst* is set before it, then it denotes the *Time imperfectly past* ; as, *whilst I did write*, that is, *whilst I was writing*.

* There is also another Way of expressing the *Future Time*.

For if we consider the *Time to come* of the *Action* as finished ; or if we consider two Things *to come*, one of which is supposed to be *past*, before the other will be done, we express that *Time* by the adding of *Have* to *Shall* or *Will*.

* The *Future Time* of the *Action* not finished is thus expressed : As,

Sing. I shall have burned, thou shalt have burned or you shall have burned, he shall have burned. Plural. We shall have burned, ye shall have burned or you shall have burned, they shall have burned.

This Tense you may call the second *Future*.

N. B. *Shall* is often omitted or left out ; as, *If he write, for shall write ; If he have written, for shall have written.* The *Present* and *Preter Times* are also frequently used instead of this, and the other *Future Time* : As, *When He writes, for when he shall write ; When he has writen, for when he shall have written.*

A Scheme of the Tenses of the Verb Active, considering the Action as imperfect or not finished, or perfect and finished.

I. The present Time of the imperfect Action.

Sing. I burn or do burn, thou burnest or dost burn or you burn or do burn, he burneth [burns] or doth burn. *Plural.* We burn or do burn, ye or you burn or do burn, they burn or do burn.

II. The Preter Time of the imperfect Action.

Sing. I was burning, thou wast or you was burning, he was burning. *Plural.* We were burning, ye or you were burning, they were burning.

III. The Future Time of the imperfect Action.

Sing. I shall burn, thou shalt or you shall burn, he shall burn. *Plural.* We shall burn, ye or you shall burn, they shall burn.

Or, *Sing.* I will burn, thou wilt or you will burn, he will burn. *Plural.* We will burn, ye or you will burn, they will burn.

IV. The present Time of the perfect Action. As,

Sing. I have burned, thou hast or you have burned, he hath or has burned. *Plural.* We have burned, ye or you have burned, they have burned.

V. The Preter Time of the perfect Action.

Sing. I burned, thou burnedst or you burned, he burned. *Plural.* We burned, ye or you burned, they burned.

Or thus, *Sing.* I had burned, thou hadst or you had burned, he had burned. *Plural.* We had burned, ye or you had burned, they had burned.

Or thus, *Sing.* I did burn, thou didst or you did burn, he did burn. *Plural.* We did burn, ye or you did burn, they did burn.

VI. *The Future Time of the perfect Action.*

Sing. I shall have burned, thou shalt or you shall have burned, he shall have burned. *Plural.* We shall have burned, ye or you shall have burned, they shall have burned.

Or, Sing. I will have burned, thou wilt or you will have burned, he will have burned. *Plural.* We will have burned, ye or you will have burned, they will have burned.

Questions relating to the Eighteenth Chapter.

Q. When may I use the Present Tense without the Verb Do?

A. When you simply or barely affirm the Thing to be so or so; as, *I burn, I love, I read, &c.*

Q. When do you use, Do, to denote the Present Tense?

A. When you would express the Action more distinctly or fully, or when I deny the Thing to be so or so, as, *I do love it dearly, I do read, I do not love him.*

Q. When do you express the Present Time by Am, and the Active Participle?

A. When I would express that I am now a doing the Thing, or my Continuance in doing it; as, *I am reading now, I am now burning.* The Present Time is also most frequently thus expressed, in Answer to the Question, *What are you a doing?* *A.* I am writing, I am reading.

And so likewise are the other Tenses often expressed by this Verb and the Active Participle; as, *What was you a doing?* *A.* I was playing. *What have you been doing?* *A.* I have been reading, &c.

Q. When do you use the Preter Tense without the Verbs, Have, had, &c.

A. When I would denote the Action as past, without determining or naming the Time, when the Thing was done; as, *I loved, I burned, I wrote, I taught.*

Q. When do you express the Preter Time by the Help of the Verb, Have?

A. When I say that the Thing is precisely or just done, or that it is already done; as, *I have fought, or I have been fighting; I have burned the Paper, or I have been burning it.* The Preter Time is always thus expressed in Answer

to the *Question*, *Have you done it?* *As*, *Have you danced?* *I have* [danced]. *Has Charles played?* *He has* [played].

N. B. *Danced, played*, are put into *Crotchets*, because in Answer to the *Question* made by *Have*, the *Participle Past* is seldom expressed; as, *Have you slept.* *A.* *I have.*

Have is also used in the *Question*, *How often?* and in Answer to it, when the particular *Time* is not specified. *How often have you seen the King?* *I have* seen him fifty *Times*. But if the precise *Time* is expressed, we use *Did* an *Interrogative*, and the *Preter Time* without the *Helping Verb* in the Answer; as, *Did you see the King when you were at Kensington?* *Yes, I saw him twice.*

Q. *When is the Preter Time to be expressed by the Verb, Was, and the Active Participle?*

A. When we would express the *Time past* of an imperfect or unfinished Action, (or when we would express, that at some *Time past* something was then a doing, but not finished;) as, *I was supping*, or *I was then at Supper.*

Q. *When do you express the Preter or past Time by the Verb, Had?*

A. When we would denote a *Time as past* before some other *Time past*; as, *I had read it before he came.*

Or, when we would denote or make the *Time past* of an Action not done, only designed; as, *I had watered the Garden, if I could have found the Pot.*

Q. *When is the Preter or past Time to be expressed by, Did?*

A. When we would express the *Time past* in an emphatical or full Manner; as, *I did burn it, not Peter.*

Or, when the *Adverb, Not*, is added to the Verb; as, *I did not burn the House I did not do it.*

Q. *When do you express the Future Time by, Will?*

A. When I promise or threaten to do a Thing; as, *I will study, I will punish you.*

Q. *When is the Future Time to be expressed by, Shall?*

A. When one simply foretells the Thing; as, *I shall go, I shall lose it, I shall die.*

Q. *When must I use the second Future Time?*

A. When you would denote or express an Action that will be past, before another Action will be finished; as, *I shall have dined, before he will come.*

CHAP. XIX.

Of the Formation of the Times of the Verb Passive.

THE *Verb Passive* is expressed by the Help of the *Verb, Am, or Be,* and the *Passive Participle*; as, *I am burned.*

* The *Present Time* is thus expressed,
Sing. *I am burned, thou art or you are burned, he is burned.* Plural. *We are burned. ye or you are burned, they are burned.*

But the other Formation, *Be,* is used in a depending Sentence, after the *Conjunctions, If, Although, &c.* As, *If I be burned, Although he be burned, &c.*

N. B. When the *Passive Participle* ends in *en* (for there are several Irregular ones that end thus) this *en* is frequently neglected in the *Tenses* of the *Active Verb* formed by, *Have,* and *Had*; as, *I have, or I had spoke to him.* Yet when this *Participle* is used as an *Adjective,* or helps to make the *Passive Verb,* it is better and more usual, to use the Ending *en*; as, *It is a written Book, not a writ Book; It is spoken abroad, not spoke abroad; It was written, not writ.*

* There are three *Preter Times*; which are thus expressed:

* The first *Preter absolute,* commonly called the *Preter-imperfect Time*; as,

Sing. *I was burned, thou wast or you were burned, he was burned.* Plural. *We were burned, ye or you were burned, they were burned.*

* The second *Preter Tense*, commonly called the *Preter-perfect*; as,

Sing. *I have been burned, thou hast or you have been burned, he hath or has been burned.* Plural. *We have been burned, ye or you have been burned, they have been burned.*

* The third *Preter*, commonly called the *Preter-pluperfect*; as,

Sing. *I had been burned, thou hadst or you had been burned, he had been burned.* Plural. *We had been burned, ye or you had been burned, they had been burned.*

* The first *Future* is thus expressed,

Sing. *I shall be burned, thou shalt or you shall be burned, he shall be burned.* Plural. *We shall be burned, ye or you shall be burned, they shall be burned.*

Or, Sing. *I will be burned, thou wilt or you will be burned, he will be burned.* Plural. *We will be burned, ye or you will be burned, they will be burned.*

* The second *Future* is thus expressed; as,

Sing. *I shall have been burned, thou shalt or you shall have been burned, he shall have been burned.* Plural. *We shall have been burned, ye or you shall have been burned, they shall have been burned.*

Or,

Or, *I will have been burned, thou wilt or you will have been burned, &c.*

N. B. Not being able to please myself in the Description of the *Times* of the *Verb Passive*, they differing in some Respects from the *Tenses* in the *Verb Active*, I have contented myself with barely setting them down by the old Names, though I am afraid my Reader will not be much benefited thereby.

CH A P. XX.

Of the Method of expressing the Moods or Manners of a Verb, signifying Being, Doing, or Suffering.

WE have no *Moods*, that is, no different Endings of the Verb, to denote the Manner of the Verbs signifying *Being, Doing, or Suffering*.

* The bare or simple asserting a Thing to be so, or not so, is thus expressed,

I burn or do burn, I do not burn, I will burn, I will not burn, &c.

This Manner of signifying is called the *Indicative Mood* in *Latin*.

* The Manner of Verbs signifying *Command, or Exhortation*, is thus expressed,

In an *Active Sense*. In a *Passive Sense*.

Singular.

Singular.

Burn thou or do thou burn. Be thou burned.

Plural.

*Plural.**Plural.*

Burn ye or do ye burn.

Be ye burned.

Note, The second Person Singular and Plural are oftener expressed without a Nominative Case than with ; as, *Go,* and *Preach to all Nations,* &c. for *Go ye,* and *Preach ye.*

* But this Manner of signifying in the other Persons is expressed by the Verb *Let* ; as,

In an Active Sense.

In a Passive Sense.

*Singular.**Singular.*

Let him burn.

Let him be burned.

*Plural.**Plural.*

Let us burn.

Let us be burned.

Let them burn.

Let them be burned.

Sometimes the *first Person* is thus expressed, *Sing we unto the Lord,* but this manner of Speaking is not to be imitated. The *third Person* is also thus expressed, *Be it so, Know all Men by these Presents,* &c. But here the Word *Let* may be understood.

This Manner of the Verb's signifying is called, in *Latin,* the *Imperative Mood.*

* The Manner of the Verb's signifying the Power of doing a Thing is expressed in the *Present Time* by *can,* and in the *Preter* or *past Time* by *could* ; as,

Present Time.

Singular. *I can burn, thou canst or you can burn, he can burn.* Plural. *We can burn, ye or you can burn, they can burn.*

The

The *Preter* Time.

Sing. *I could burn, thou couldst or you could burn, he could burn.* Plural. *We could burn, ye or you could burn, they could burn.*

* This Manner in a *Passive Sense* is thus expressed.

Present Time.

Sing. *I can be burned, thou canst or you can be burned, &c.*

I could be burned, thou couldst or you could be burned, &c.

* The Manner of a *Verb's* signifying the Liberty of a *Person to do a Thing*, or of a *Thing to be done*, is expressed by *May* in the *Present Time*, and *Might* in the *Time past*, as,

Present Tense.

Sing. *I may burn, thou mayst or you may burn, he may burn.* Plural. *We may burn, ye or you may burn, they may burn.*

Past Time.

Sing. *I might burn, thou mightest or you might burn, he might burn.* Plural. *We might burn, ye or you might burn, they might burn.*

* This

* This Manner in a *Passive Sense* is thus expressed; as,

Present Time.

Sing. *I may be burned, though mayst or you may be burned, &c.*

Preter Time.

Singular. *I might be burned, thou mightst or you might be burned, &c.*

This Manner is called in *Latin* the *Potential or Subjunctive Mood*. It is called the *Potential*, because it denotes the Power of doing: And it is called the *Subjunctive Mood*, because it is subjoined or added to the first Sentence by some Couple or Tye; as, *Peter comes that he may preach*, where *that* joins the two Sentences together.

N. B. *Can* and *May* are used with Relation both to the Time present and to come; *Could* from *Can*, *might* from *may*, have a Relation both to the Time past and to come.

* The Manner of expressing the Inclination of the *Will* is done by *Will* and *Would*; and the Necessity of a Thing to be done, by *Shall* and *Should*, and also *Must* and *Ought*.

But the Difference between *shall* and *will*, and *should* and *would*, is, that *shall* and *will* denote the *Future Time absolute*, and *should* and *would* denote the *Future Time as conditional*.

Should and *Would* are often expressed by the *Subjunctive Mood* in *Latin*; for most of the Tenses of that Mood denote a Sort of *Futurity* or the Time to come.

* The

* The Manner of the Verbs signifying *Being*, *Doing*, or *Suffering*, without expressing either the Person or Thing, that *is*, *does*, or *suffers*, or the Number, is denoted by setting the Preposition *To* before the *Verb*; as, *to be*, *to burn*, *to love*, *to be loved*.

This Manner is called in *Latin* the *Infinitive Mood*.

CH A P. XXI.

Of the Verb Neuter.

I Have already made mention of this Sort of Verb in the twelfth Chapter under the Name of an *Essential Verb*; but because it is not so well known by that Name, and I having but slightly treated of it there, I shall beg Leave to give a farther explanation of it in this Place. And, in order to give you a clear Notion of this Verb, I must first explain to you in a particular Manner what you are to understand by a *Verb active*.

By a *Verb Active* we are to understand a Verb that does not only barely or simply signify Action, for that is not sufficient alone to make it a *Verb Active*; but it is required also that the Verb have some Noun following it, which may be the Subject of the Action or Impression that the Verb is used to denote: For Example, *to love*, *to teach*, are *Verbs active*; because we can say *to love a Thing*, *to teach a Man*.

On the contrary, *to sleep*, *to go*, though these Verbs signify Action as well as *to love*, *to teach*, yet they are *Verbs Neuter*, because they cannot have any Noun following them; for we do not say, *to sleep a Thing*, *to go a Thing*. So in these Verbs, *to walk*, *to run*, the Action does not pass upon any other Thing or Person, there is nothing acted upon, but the action is terminated or finished in the Person that acts. For we do not say, *to walk a Thing*, &c. but

but in these Verbs, *to beat, to read, to create, &c.* the Action is terminated in something without itself, or the Action passes upon some other Thing: For in this Expression, *to beat a Dog*, the Action of *beating* passes on the Dog; the Dog is the Subject of *beating*. From these Considerations, we may say,

* A *Verb Active* is a Verb that can have after it a Noun signifying the Subject of the Action or Impression that the Verb is used to denote: As, *to create the World, to receive a Wound*: Or,

* A *Verb Active* is a Verb that signifies so to act, as that the Action passes over on some other Thing: As, *to read a Book, to beat a Dog*.

* A *Verb Neuter* is a Verb which signifies the *State* or *Being*, and sometimes the *Action* of a *Person* or *Thing*, but then it can have no *Noun* after it, to denote the Subject of Action.

But then it can have no Noun after it.] That is, when it denotes *Action*, the Action does not pass upon any other Thing: For we do not say, *to walk a Thing, &c.*

This Verb is also called a *Verb Absolute*; because the Action is terminated in the same Person or Thing; as, *Peter grieves, &c.* For the Action does not pass upon a *Subject*, different from him who acts.

From what has been said it appears, that,

* There are two Sorts of *Verbs Neuter*:

1. One Sort that does not signify Action, but denotes the *Being* or *State* of a Person or Thing, either in Respect to its Posture or Situation; as, *to sit, to hang, &c.*
2. The other Sort of Verbs Neuter signify Action, but in such a Manner that the Action does not pass upon a Subject

Subject different from what acts; as, *to crawl, to creep, to walk, &c.* So in this Sentence, *the Worm creeps*; here the Action of creeping does not pass upon any other Subject, for we do not say, *to creep a Thing*, but the Action is terminated in the *Worm* it itself.

N. B. Those Verbs that signify so to act, as that the Action passes on some other Thing, are called in the *Latin* Verbs *Transitive*; and the Verbs, whose Action do not pass on any other Thing, are called *Intransitive*.

The *Verbs Neuter*, which signify Action, do also sometimes become *Transitive*, that is, their Action passes over on some other Thing: For Example, the Verb *Neuter*, *to walk*, becomes *Transitive* in this Sentence; *Walk my Horse*, that is, *make my Horse to walk*.

But in these Phrases, *I run a Race, I go a Journey, I go Home*; the *Preposition* is left out, i. e. in a *Race*, in a *Journey*, to go *Home*: For, *run, go*, do not pass the Action upon *Race, Journey, Home*; these Words only declaring the Circumstances of *running, going, &c.* So, *I am about to go a long Way*, i. e. *to the End of a long Way*.

* The Signification of Verbs *Absolute* (or *Neuter* which signify Action) is in a Manner *Passive*: And therefore Verbs *Absolute* and *Passive* are frequently used for each other: As, *I am grieved*, for *I grieve*; *I am rejoiced*; for *I rejoice*; *I am laid*, for *I lie*.

So the Verb, *to go*, may be expressed also passively in the *Present* and *Future Tenses*; as, *I go*, or *I am gone, I will go, I will be gone, &c.*

These Verbs following, *arrive, come, decay, fall, fly, go, grow, pass, return, stray, whither, run, &c.* commonly take the *Passive Formation*, *I am, I was*, for the *Active Formation*, *I have, I had*, as:

I am come, thou art come, he is come, we are come, ye are come, they are come; for, *I have come, thou hast come, &c.* So, *I was come, thou wast come, he was come, &c.* for *I had come, thou hadst come, he had come, &c.*

Questions relating to the Twenty-first Chapter.

Q. What is a Verb Neuter ?

A. A Verb *Neuter* is a Verb which signifies the *State* or *Being*, and sometimes the *Action* of a *Person* or *Thing*; but then it can have no *Noun* after it, to denote the *Subject* of *Action*.

Q. How many Sorts of Verbs Neuter are there ?

A. Two. One Sort that signifies only the *Being* or *State* of a *Thing*: And the other Sort which signifies *Action*, but in such a *Manner*, that the *Action* does not pass upon a *Subject* different from him that acts.

Q. Are not some Verbs Neuter expressed like Verbs Passive ?

A. Yes. As, *I grieve*, or *I am grieved*, &c.

Q. What do you mean by a Verb Transitive ?

A. A Verb which signifies so to act, as that the *Action* passes over on some other *Thing*.

Q. What do you mean by a Verb Intransitive ?

A. A Verb that signifies to act, but the *Action* does not pass on any other *Thing*.

Q. Do Verbs Neuter ever become Transitive ?

A. Sometimes, as, *Walk the Horse*, &c.

Q. Whence comes the Word Neuter ?

A. From the *Latin*, *Neuter*, *neither*, because it is neither a Verb *Active* (that passes the *Action* on a *Thing*) nor a Verb *Passive*.

Q. Whence comes Absolute ?

A. From *Absolutus*, finished or terminated, because, in a Verb *Absolute*, the *Action* is terminated in *what* acts.

Q. Whence comes Transitive ?

A. From *Transitivus*, or *Transire*, to pass over, because the *Action* passes on some other *Thing*.

Q. Whence comes Intransitive ?

A. From *Intransitivus*, or *in*, not, and *transire*, to pass over, because the *Action* does not pass over on some other *Thing*.

C H A P. XXII.

Of the ADVERB.

WE are now come to speak of those *Parts of Speech* which are by some called *Particles*, as it were *little Parts of Speech*; and it is in the right Use of these, that the *Clearness* and *Beauty* of a good *Stile* does more particularly consist. And we shall begin with the *Adverb*.

* An *Adverb* is a Word that is joined to a *Verb*, to an *Adjective*, to a *Participle*, or another *Adverb*, to denote or mark some *Circumstance*, some *Quality*, or *Manner* signified by them.

[*Joined to a Verb.*] The *Verb* signifies *Being*, *Doing*, or *Suffering*; the *Adverb* is joined to it, to shew *How*, or *whether* or *no*, or *when*, or *where*, one *is*, *does*, or *suffers*: As, the Boy paints neatly, he writes ill, he writes now, The Book is read there, &c.

[*To an Adjective*] As, he is very good, no Man is always wise, &c.

[*To a Participle*] As, A Man truly fearing God, he is always living well, &c.

[*To another Adverb*] As, he lives very happily, &c.

We shall divide the *Adverbs* into *Classes* or *Heads*, according to their Signification, but we do not propose to give you a List of all the *Adverbs* of each *Class*, but only of some of the chief. Besides they will be best known by Use. We shall then, without troubling the Reader with unnecessary Divisions, divide them into *Adverbs* of *Time*, of *Place* or *Situation*, of *Order* or *Rank*, of *Quantity* or *Number*, of *Quality*, of *Manner*, of *Affirmation*, of *Negation* or *Denying*, of *Doubting*, and of *Comparison*.

ADVERBS of TIME refer either to the Time present, past, to come, or to an undetermined Time, or to a Time not fixed:

ed: Those that relate to the *Time present* are, *Now*, i. e. *at this Time*; *To-Day*, i. e. *in this Day*. Those that refer to the *Time past* are, *Yesterday*, i. e. *the preceding Day*, or *the Day before the present Day*; *Already*, i. e. *before this Time*, or *having been before*, or *which is now done*; *Heretofore*, i. e. *before this Time*. Those that refer to the *Time to come* are, *To-morrow*, i. e. *the Day following this*, or *the next Day to this Day*; *Henceforth*, i. e. *from or after this Time*; *Hereafter*, i. e. *After this Time*; *By and by*, i. e. *in some Time that is near to this Time*. Those that relate to an *undetermined Time*, when alone, are, *Often* or *Oftentimes*, i. e. *frequently*; *Always*, i. e. *in all Times*. *When* is used in asking a Question, i. e. *in what Time*; *Then*, i. e. *at that Time*; *Ever*, i. e. *at all Times*; *Never*, i. e. *at no Time*.

Now comes from the Saxon *Nu*; *To-Day*, from *to deg*; *Yesterday*, from *Gyrstandeg* or *Georstandeg*; *To-Morrow* from *To Merigen*; *When* from *Hwenne*; *Then* from *Tbonne*, &c. *Never*, i. e. *Ne ever*, (See under the *Adverb No*.)

That Expression *Never so much* is thus explained by my worthy Friend Mr. Benjamin Morland, E. G. *Let a Man give never so much*, i. e. *Let him give so much as he never gave before*. Which *Latin* is expressed by a *Superlative Adjective*.

ADVERBS of PLACE relate to all Sorts of Place indifferently, and serve only to mark the Difference of the Distances and Situation in Regard either to the Person that speaks, or to the Things that are spoken of; as, *Where*, i. e. *in which Place*, or *in what Place*? (this Word is used in asking a Question) *Here*, i. e. *in this Place*; *There*, i. e. *in that Place*; *Whither*, i. e. *to which Place*, or *to what Place*? *Hither*, i. e. *to this Place*; *Thither*, i. e. *to that Place*; *Upward*, i. e. *towards the Top*; *Downward*, i. e. *towards the Bottom*; *Whence*, i. e. *from which Place*, or *from what Place*? *Hence*, i. e. *from this Place*; *Thence*, i. e. *from that Place*; *By*, or *hard by*, i. e. *near such a Place*; *Far*, or *Far-off*, i. e. *a great Way distant from such a Place*; *Asunder*, denotes Separation or the Space between. *No where*, i. e. *in no Place*; *Elsewhere*, *in some other Place*. The Notion of *Order* or *Rank* is inseparable from that of *Place*, under which they are naturally comprised, and a great many of them refer both to *Order* and *Place*; as, *before*, *behind*, &c. But these
are

are rather *Prepositions*. Those that relate to *Order*, as, *Secondly, Thirdly, Fourthly, Afterwards*; for, *First, Second, &c.* are really *Nouns Adjective*, some *Substantive* being understood.

Where comes from the *Saxon, Hwer*; *Here*, from *Her*; *There*, from *Tber*; *Whither* from *Hwider*, *Hither* from *Hider*, *Thither* from *Thider*, *Whence* from *Hwanon*, *Hence* from *Hconon*, *Thence* from *Thanon*, *No where* from *Nowher*, *Elsewhere* from *Elleshwider*.

ADVERBS of NUMBER are, *Once*, i. e. *one Time*, *Twice*, i. e. *two Times*, *Thrice*, i. e. *three Times*. But afterwards we express the Number by two Words; as, *Four Times*, *Five Times* &c. *Rarely*, *Seldom*, are also counted *Adverbs of Number*. *Frequently*, *often*, signify also an indefinite Number.

ADVERBS of QUANTITY, or those which serve to denote the *Price* or *Value* of Things as well as any Quantity of them, are, *How much*, i. e. *how great*, when it signifies *Quantity*: But *How many* when it signifies the *Number*: *Enough*, i. e. *what is sufficient*, &c. *So Much*, *Little*, which are really *Adjectives*.

ADVERBS of AFFIRMING or of Consent are, *Yea, Yes, I, Yes* is more usual and modish than *Yea, I*, for *Yes*, is used in a hasty or merry Way; as, *I Sir, I Sir*. And sometimes we use *Ay*, but this Way of Affirming is rude and ungentle. *Yea* or *Yes* comes from the *Saxon Ia*.

ADVERBS of DENYING are, *No, Not, and Nay*.

No and *Nay* are used absolutely, that is, without being joined to any other Word; as, *Will you do it? A. No*. *Not* is used when joined to some other Word; as, *I do not love it*, where we must not say, *I do no love it*, neither may we use *I do, no read*, *He is no well*, for *I do not read*, *He is not well*, &c. But *no* before a *Substantive* is an *Adjective* for *none*; as, *No Man*, or *no Body did it*.

Nay is emphatically and elegantly used to correct an Error in ourselves or others; As, *He is as good a Scholar as you are, nay, a better*.

No comes from the *Saxon No*, and *Not* from *Nobt*: The *Saxons* used also *Ne* for *No*, which did often lose its *e*, and coalesce or join with other Words; as, *Nill* for *Ne will*, i. e. *will not*; so *Nont* for *Ne ont*, &c.

* *Ay* seems to be a Contraction of the *Latin* Word *Aio*, as *Nay* is of *Nego*. For our *Nay*, *Nay*; *Ay*, *Ay*; is a plain Imitation of *Terence's* *Negat quis? Nego. Ait? Aio.* *Eunuch* II. 2. 21.

N. B. Two *Negatives*, or two *Adverbs* of *Denying*, do in *English* affirm.

We put our *Adverb* of *Denying* after the *Verb*; as *I do not love him*, *I love not him*, or *I love him not*: But the other *Adverbs* may be placed indifferently either before or behind. Only you may observe, that the *Adverbs*, which end in *ly*, are commonly placed next to the *Verb*.

Nor is always in the second Member of a Sentence, and then, *neither*, is in the first; as, *I have eaten neither Meat nor Bread To-day*. But if, *not*, be in the first Member, *neither*, but rather *nor*, is in the second: As, *I have not tasted Bread To-day, nor [neither] have I seen any*.

ADVERBS of *DOUBTING*, whether it be so or not, are, *Perhaps*, or *Peradventure*, i. e. *it may be so or not*.

These are applicable both to *Affirmation* and *Negation*, and are conjectural, doubtful, and contingent: *Perhaps* and *Peradventure* are used adverbially, though strictly speaking they are no *Adverbs* but a *Preposition* compounded with a *Substantive*: As *Perhaps* is by *Hap* or *Accident*; *Peradventure* is by *Adventure*, or rather by an *Adventure*; as also, *indeed*, which is compounded of a *Preposition* and *Substantive*.

But these Words relate to *Certainty*, or *Confidence*, that the Thing is so or not so; *Truly*, *Surely*, *Indeed*, *Verily*, &c.

ADVERBS of *COMPARISON*; those *Adverbs* which do themselves mark *Comparison*, or the Difference of Degree in Persons or Things, are, *How*, *As*, *So*, *How much More*, *Less*, *Left*, *Most*, *Very*, *Rather*, *Than*.

The *Adverbs* of *Comparison*, *More*, *Left*, and *Most*, are joined to any *Adverbs*, that are capable of receiving *More*, or *Less*.

* Or you may derive *ay* from the *Sax.* *gea*, *gæ*, *ia*, *ya*, *Dan.* *ja*. *Goth* *ga*, *gai*. So *Yes*, from the *Sax.* *gys*, or *gise*. So *nay* may come from the *Sax.* *na*, *ne*, *Gr.* *n* or *m*, which is common in Composition.

ADVERBS of QUALITY, or of the Manner ;--From most Adjectives in our Language are formed Adverbs which end in *ly*, and these for the most Part denote the same Quality or Manner, as the Adjectives do, from whence they are derived; as, *that was nobly done*, or *that was a noble Deed*; *God's Mercy is infinite*, or *God is infinitely merciful*. So from *just*, *wise*, *prudent*, *brave*, *right*, *constant*, &c. come the Adverbs, *justly*, *wisely*, *prudently*, *bravely*, *rightly*, *constantly*, &c.

This Ending answers to the Saxon Termination in *LICE*, as, *riblice*, *rightly*, from *ribt*: And to the French Ending, *MENT*, as, *purement*, *purely*: To the German Ending *LICH*, as, *warlich*.

This Sort of Adverbs commonly admit of Comparison; as, *happily*, *more happily*, *most happily*.

N. B. There are Abundance of Words which are reckoned for Adverbs and are not; and a great Number of Adjectives that are used adverbially, or as Adverbs; But these, and those that are formed from them ending in *ly*, and several Prepositions that are reckoned as Adverbs, I have designedly omitted.

* Some Adverbs are also compared; as, *often*, *oftener*, *oftenest*, &c.

Adverbs in *ly* are compared by *more* and *most*; as, *wisely*, *more wisely*, *most wisely*.

Sometimes the Article *The* is used in an emphatical Manner, before the Comparative; as, *The less I see him, the better*; *The more I talk with him, the less I like him*.

Motion from one Place to another, commonly expressed by the Adverbs that end in *ther*; as, *Hither*, *to this Place*; *Thither*, *to that Place*.

Hither, is sometimes used as an Adjective: As, *On the hither Side of it*, in Contra-distinction to the *other Side*, or the *farther Side of it*.

The Adverb is also often in the Modern Languages explained by the Noun and the Preposition; as, *with Justice*, for, *justly*; *with Wisdom*, for, *wisely*, &c.

Questions relating to the twenty-second Chapter.

Q. *What is an Adverb ?*

A. An Adverb is a Word that is joined to a *Verb*, to an *Adjective*, to a *Participle*, or another *Adverb*, to denote or mark some *Circumstance*, some *Quality*, or *Manner* signified by them.

Q. *Is an Adverb joined only to a Verb ?*

A. No ; for it is also joined to *Adjectives*, *Participles*, and to other *Adverbs* ?

Q. *What is the Use of the Adverb ?*

A. To denote some *Quality*, *Manner*, or *Circumstance*, which the Word it is put to signifies.

Q. *Are not Adjectives sometimes used as Adverbs ?*

A. Yes : They often are so used, and there is hardly any *Adjective* from whence an *Adverb* in *ly* may not be formed.

Q. *What Sort of Adverbs are the Adverbs in ly ?*

A. Adverbs in *ly* are Adverbs of *Quality*, or of the *Manner* signified by them.

Q. *Are not Adverbs sometimes compared ?*

A. Yes : Some are, especially the Adverbs in *ly*.

Q. *What is the Signification of Where, here, there, hence, thence, &c.*

A. *Where*, is, in what Place, *here*, in this Place, &c.

Q. *Whence comes the Word Adverb ?*

A. From the *Latin Adverbium*, which comes from *Ad to*, and *Verbum a Verb*, or Word, because it is added to another Word to shew some *Manner* or *Circumstance*, and especially to the *Verb*.

C H A P. XXIII.

Of the Conjunction.

A Conjunction is a Part of Speech that joins Sentences together, and shews the *Manner of their Dependence* upon one another.

For,

For, to use Mr. *Lock's* Words already quoted, To think well, a Man must observe the Dependence of his Thoughts and Reasonings one upon another: And, to express well such methodical and rational Thoughts, he must have Words to shew what *Connection*, *Restriction*, *Distinction*, *Opposition*, *Emphasis*, &c. he gives to each respective Part of his Discourse. See Page 85. of this Grammar.

I shall therefore divide the Conjunctions into Conjunctions *Copulative*; into *Disjunctive*, or of *Division*; into *Adversative*, or of *Opposition* and of *Exception*; into *Conditional*; into *Suspensive*, or of *Doubting*; into *Concessive*; into *Declarative*; into *Interrogative*; into *Comparative*; into *Augmentative* and *Diminutive*; into *Causal*, or *Causative*; into *Illative*, or *Conclusive*; into *Conjunctions of Time*, and of *Order*; and into *Conjunctions of Transition*.

Conjunctions Copulative

Are those Words which serve to join or couple two Propositions or Sentences under the same Affirmation, or under the same Negation. *And*, *also*, are those which are used for the Affirmation; *nor*, or *neither*, for the Negation.

There is no Conjunction of such general Use as, *And*. As, *Bread* and *Cheese*, *Beer* and *Ale*, and yet, and therefore, &c.

Conjunctions Disjunctive

Are those Words which do serve in such a Manner for the *Connection* of Discourse, that they mark at the same Time *Division* or *Distinction* in the Sense of the Things spoken of: These are, *Or*, and *Whether*, *Either*; as, *it is one or the other*. *I do not know whether it be good or bad*.

Conjunctions Adversative; Or,

Conjunctions of *Opposition*, are those Words which are used to couple two Sentences, in marking the *Opposition* in the second Sentence, with regard to the first. The chief

chief of these is, *But*, the others are, *Nevertheless*, *However*, &c.

As, *But to say no more*: Here *But* intimates (as Mr. *Locke* says) a Stop of the Mind, in the Course it was going, before it came to the End of it. *I saw but two Plants*: Here it shews, that the Mind limits the Sense to what is expressed, with a Negation of all other. *You pray; But it is not that God would bring you to the true Religion, But that he would confirm you in your own*: The first of these *Buts* intimates a Supposition of the Mind, of something otherwise than it should be; the latter shews that the Mind makes a direct Opposition between that and what goes before it.

So, *All Animals have Sense; But a Dog is an Animal*: Here it signifies little more, but that the latter Proposition is joined to the former, as the *Minor* of a Syllogism.

Conjunctions of *Exception* or *Restriction* are, *unless*, *but*, *otherwise*, &c. as, *I will not go unless you will go with me*.

Conjunctions Conditional are such as, in connecting one Part of the Discourse to the other, serve to put, between the two Sentences that they join, a Condition or Clause without which, that which is expressed in the principal Sentence ceases to have its Effect. These Conjunctions are, *If*, *but if*, also *save* and *except*; if they may be allowed to be Conjunctions.

The Conjunctions *Suspensive* or *Dubitative*, which serve to mark Suspension or Doubting in Discourse, are, *Whether*, &c. as, *I do not know whether it be so or no*.

Conjunctions *Concessive*, or such as grant the Thing to be so, are, *Although*, &c.

Conjunctions Declarative, are such as are used to explain the Thing more clearly; as, *As*, *namely*, *to wit*, *for Example*, &c.

As, *There are four Elements, Namely*, or *for Example*, or *to wit*, *Earth, Water, Air, Fire*. But if any one should insist that, *Namely*, is an Abverb; *For Example*, a Preposition and a Substantive; *To wit*, a Preposition and a Verb; I shall not dispute it. *To wit* comes from the Saxon *witan*, *to know*.

Conjunctions *Interrogative*, are such as are used in asking a Question, or the Reason of a Thing. These are, *Why*,

Why, Wherefore, &c. as, *Why did you do it?* But this shall suffice for the Conjunctions, since it would be too tedious to go through all the Divisions of them, and I may some other Time explain them more largely and accurately. For the Instances we have given from Mr. *Locke* in the Conjunction, *But*, may give Occasion to reflect upon their Use and Force in Language, and lead us into the Contemplation of several Actions of our Minds in discoursing, which it has found a Way to intimate to others by these Particles, some whereof constantly, and others in certain Constructions, have the Sense of a whole Sentence contained in them. And there are some of them do really belong to several other Divisions, besides what they are generally divided into.

The Conjunctions not yet mentioned are, *For, Because*, (i. e. *by cause*, as it was wrote formerly;) *That, Therefore, Whereas, Since, Likewise, Thereupon, &c.*

If any shall reckon some of these Words as Adverbs, and some of the Adverbs as Conjunctions, they being often used in both Senses, there will be no great Harm done.

Questions relating to the Twenty-third Chapter.

Q. What is a Conjunction?

A. A Conjunction is a Part of Speech that joins Sentences together, and shews the Manner of their Dependence upon one another.

Q. What is the Use of the Conjunction?

A. It is used to join Sentences.

Q. Does it join Words together?

A. Strictly speaking it does not; for in this Sentence, *Peter and Paul preaches*; *preaches* is understood in the first Part of the Sentence, that is, *Peter preaches*, and *Paul preaches*, where you see there are two Sentences joined together by the Cople or Conjunction, *And*.

Q. Whence comes Conjunction?

A. From *Conjunctio*, a Joining together; because the Use of the Conjunction is to join Sentences together.

Of the PREPOSITION.

THIS Part of Speech being of such special Use in our Language, that, by the Help of it, almost all our Syntax is performed : We have therefore treated of it in the Eighth Chapter, p. 84.

C H A P. XXIV.

Of the INTERJECTION.

THE *Interjection* is nothing but an Expression, which is used to denote some sudden Motion or Passion of the Mind. And as the greatest Part of the *Expressions*, used on these Occasions, are taken from Nature alone, the real *Interjections*, in all Languages, consist but of one Syllable. And as all Nations do agree in these Kinds of natural Passions, so, likewise, do they very much agree in the Signs or Indications of *Mirth, Sorrow, Love, Hatred, &c.* Some have indeed denied the *Interjections* to be Words, or any Part of distinct Speech, but only natural Signs of the Motions or Passions of our Mind, expressed by such rude Sounds, several of which are common with us to brute Creatures. But as the Ingenious and Reverend Mr. Symes * very well observes, since there are Passions, and these must be represented in Discourse, the *Interjection* has as good a Foundation in Nature, and is as necessary in Construction as the best of them.

* An *Interjection* is a Part of Speech, that denotes some sudden Motion or Passion of the Soul.

* In a Book called *Nolumus Liliū defamari.*

They

They may be divided into *Solitary* and *Passive*, being used by us when we are alone, or not so directly tending to Discourse with others, in which the Party speaks as suffering some Change in himself. They are the Result, either of a surprized *Judgment*, denoting either *Admiration*, as, *Heigh*; *Doubting* or *Considering*, as *Hem*, *Hy*; *Despising*, as *Pish*, *Sky*, *Tush*, &c. or such as denote a surprized *Affection*, moved by the Apprehension of *Good* or *Evil*, denoting *Mirth*; as, *Ha*, *Ha*, *He*; *Sorrow*, as, *Hoi*, *Oh*, *Ob*, *Ab*; *Love* and *Pity*, as, *Ah*, *Alack*, *Alas*; *Hate* and *Anger*, as, *Vaub*, *Hau*, *Phy*, *Foh*.

The other Sort may be stiled *Social* and *Active*, being never used by us, when we are alone, but immediately tending to Discourse with others, in which the Party speaks with Design to procure some Change in his Hearers. These are such as denote *Exclaiming*, or *Crying out*, as, *Oh*, *Soho*; *Silencing*, as *St*, *Hush*; Such as are used to dispose the Senses of the Hearer, bespeaking his Attention, *Ho*, *Oh*; *Expressing Attention*, as, *Ha*; Such as are used to dispose the Affections of the Hearer, by Way of *Insinuation* or *Blandishment*, as, *Now*; or by Way of *Threatning*, as, *Ve*, *Woe*. But *Woe* is rather a Substantive; for *Wo's me*, is, *Woe is to*, or *for me*.

Questions relating to the twenty-fourth Chapter.

Q. *What is an Interjection?*

A. An *Interjection* is a Part of Speech that denotes some sudden Motion or Passion of the Soul.

Q. *Whence comes the Word Interjection?*

A. From *Interjectio*, a Casting, or Putting between; it falling abruptly or on a sudden between our Discourse.

C H A P. XXV.

Of the EXPLETIVES.

TH E R E are certain Words called *Expletives*, that is, redundant Words, used in several Languages, especially in the *Greek* and *Tuscan*: These Words contribute nothing to the *Syntax* or *Construction*, nor to the *Sense* of the Discourse; but their chief Use is to give a greater *Emphasis* or Force to the Expression.

Our Language admits of several Words of this Sort, therefore I have just mentioned them here.

* An *Expletive* is a Word that is used to give an *Emphasis* or Force to the Expression, but is unnecessary either as to the *Construction* or *Sense* of the Discourse.

Such are, *From, For, Now, The, Then, Well, &c.* As, *From whence come you? For, whence come you, &c. I go for to see, i. e. I go to see.*

*The Heroe came the Battle for to see,
But unto him appear'd no Enemy.*

Here also *Unto* is put for *To*. *Prithee now do, for, Prithee do, i. e. I pray thee do so or so. What am I the better? Do it then; Well, read the Book. **

* The Learned Dr. Clarke, in his Edition of *Homer*, is of Opinion, that, in the *Greek* Tongue, the little Words called *Expletives* are not made use of only to fill up the Verse, but that they add Elegance to the Sentence, and likewise serve to connect the Sentences together.
V. Pref. p. 2.

Questions

Questions relating to the Twenty-fifth Chapter.

Q. What is an Expletive ?

A. An Expletive is a Word that is used to give an Emphasis or Force to the Expression, but is unnecessary either as to the Construction or Sense of the Discourse.

Q. What is the Use of the Expletive ?

A. To give an Emphasis or Force to the Expression.

Q. Whence comes the Word Expletive ?

A. From *Expletivus*, or *Explere*, because it does as it were fill up the Sentence.



P A R T II.

C H A P. I.

Of Etymology or Derivation.

HAVING in the former Part treated of the several Parts of Speech; I shall now come to observe the Agreement or Affinity of each to the other, or how one Word comes or is derived from another: And this Part of *Grammar* is called *Etymology*, taken in its common and more usual Sense, as it treats of the *Derivation* Words.

* From any Substantive, or Adjective, put for a Substantive (in the Singular Number,) is formed the *Genitive Case* by adding *s*. See Chap. VI. Page 65.

* Every Substantive, put for an Adjective, becomes an Adjective.

This may be called an *Adjective Respective*. See Chap. IX. Page 108.

* Many Substantives, and some Adjectives (and sometimes the other Parts of Speech) being

ing put for *Verbs*, become *Verbs*: And denote or signify some Sort of Application of the same Thing, or the Thing signified by the Substantive: The Vowel being commonly made long, and the Consonant softened.

As from a *House* comes to *house*, i. e. to go into a *House*, or to receive into a *House*. From *Brass*, to *brase*, i. e. to cover with *Brass*: So from *Glass* to *glase*; *Graft* to *graze*, *Price*, to *prize*; *Breatb*, to *breathe*; *Shade*, *shadow*, to *shade*, to *shadow*; from a *Fish*, to *fish*; *Oil*, to *oil*; *Rule*, to *rule*; *Love*, to *love*; *Life*, to *live*; *Strife*, to *strive*; *Further*, to *further*; *Forward*, to *forward*; *Hinder*, to *binder*: And a great many more.

Sometimes the Syllable *en* is added, especially to *Verbs* that come from *Adjectives*; as, from *Short*, comes to *shorten*, that is, to make short; *Fast*, to *fasten*; *White*, to *whiten*, or to *white*; *Black*, to *black*, or to *blacken*; *Hard*, to *harden*; *Soft*, to *soften*: And many others.

* From *Verbs* are formed the *Participles*; The *Passive* one that ends in *ed*, or *en*; as *loved*, *given*: And the *Active Participle* that ends always in *ing*, as, *loving*: From which *Verbs* by the Addition of *er* to the Ending of the Present Tense comes a Substantive signifying the *Agent* or *Doer*. As from *Hear* comes the Noun *Hearer*, i. e. one that hears: From *Run*, *Runner*, i. e. one that runs.

* From Substantives, by adding the Termination or Ending *y*, are formed *Adjectives* of Plenty, or of Abounding.

As, from a *Louse* comes *lousy*, i. e. one that has a great many *Lice*; *Wealth*, *wealthy*; *Health*, *healthy*; *Might*, *mighty*; *Worth*, *worthy*; *Wit*, *witty*; *Water*, *watry*; *Earth*, *earthy*.

earthy; *Wood, woody*; *Air, airy*; *Heart, hearty*; *Band, bundy*: And a great many others. The *Saxon* and *German* Termination *ig* answers to this Termination *y*, as, *Enig, any*.

* Some Adjectives end in *en*, and signify the *Matter* out of which any Thing is made: As, *Aspen, Birchen, Oaken, Beachen*; An *Oaken Stick*, i. e. A Stick made of Oak.

* From Substantives come also Adjectives, denoting *Fulness*, by adding the Termination *ful*.

As, from *Joy*, comes *joyful*, i. e. full of Joy; *Fruit, fruitful*; *Youth, youthful*; *Lust, lustful*; *Care, careful*; *Use, useful*; *Delight, delightful*; *Plenty, plentiful*: And many others.

* Sometimes the Termination *some* is added, having much the same Sense with *ful*.

As, from *Trouble* comes *troublesome*, i. e. full of Trouble, *Delight, delightful*; *Game, gamesome*; *Burden, burdensome*; *Light, lightsome*; *Hand, handsome*; *Alone, lonesome*; *Whole, wholesome*; *Toil, toilsome*; *Foul, Sax. Ful, foulsome*. This answers to the *Saxon* Termination *Sam*.

* But the Termination *less*, being added to Substantives, forms Adjectives signifying *Want*.

As, *Worthless*, i. e. of no *Worth*, or that wants *Worth*; *Witless, Heartless, Joyless, Careless, Helpless, Useless*; so from *Comfort, comfortless*; *Sap, sapless*, i. e. without *Sap*: And many others. This Termination answers to the *Saxon* *Leas*, or *lease*; as, *Faultless*, without fault. Which *Leas* comes from the *Meso Gothick* *Laes*, which signifies free from, or without, and in Composition denotes Privation or Defect.

* The

* The same Thing is also signified by *un*, or *in*, prefixed to Adjectives, though *in* is only used in Words derived from the *Latin*.

As, *Pleasant*, *unpleasant*, i. e. not *pleasant*; *wise*, *unwise*; *profitable*, *unprofitable*; *Unworthy*, *unfruitful*, *unusual*, *Innocent*, i. e. not *hurtful*, *impatient*, i. e. not *patient*: But we shall speak of the *Participles un* and *in*, more fully in the Chapter of the *Inseparable Prepositions*.

* By adding the Termination *ly* to Substantives (and sometimes to Adjectives) are formed Adjectives which denote *Likewise*.

As, from *Giant*, comes *giantly*, i. e. like a *Giant*; *Earth*, *earthly*; *Heaven*, *heavenly*; *God*, *godly*; *Good*, *goodly*, &c.

The same Termination *ly*, being also added to Adjectives, forms Adverbs of Quality, as from *Mighty*, comes *mightily*; *Rich*, *richly*, &c. See Chap. XXII.

This Termination answers to *lic*, or *lice*, of the *Saxons*; as, *Heofonlic*, *heavenlike*, or *heavenly*: And to *lich* and *lick* of the *Germans* and *Dutch*.

Adjectives Diminutive, or Adjectives that denote Lessening of the Signification are made by adding *ish* to Adjectives, and often to Substantives.

As, *Green*, *greenish*; i. e. a little, or somewhat *green*; *White*, *whitish*; *Soft*, *softish*; *Thief*, *thievish*; *Wolf*, *wolfish*; *Child*, *childish*: And after this Manner you may form many others.

N. B. But these Words in *ish*, if they come from a Substantive they generally denote *Likeness*; as, *Wolfish*, i. e. like a *Wolf*; from the Substantive *Wolf*; but if they come from an Adjective they denote Diminution, or lessening the Sense of the Word they come from, as, *Softish*, i. e. somewhat *soft*: From the Adjective *soft*.

There are also some National Names which end in *ish*; as, *English, Spanish, Danish, Scottish*, (by Contraction *Scotch*) *Saveditsh*, &c. This Ending answers to the Saxon Ending *isc*; as, *Engleisc, English*, &c.

C H A P. II.

Of Substantives Diminutive, &c.

* **A** Noun Diminutive is a Word, that commonly, by the Addition of some Letter or Syllable to the Word from whence it comes, serves to denote a Diminution or Lessening the Sense of that Word from whence it comes: As, *Lambkin*, from *Lamb*.

Here *kin* being added to *Lamb* denotes the lessening the Signification of the Word, for *Lambkin* is a little *Lamb*.

Ing is mostly the diminutive Termination as to *Animals*: *Gosling, Duckling*, and the like. *Ing* there seems to signify *Young*, Sax. *iung*, Dan. *ung*. Isl. *ing*. So that *Lambkin*, is for *Lamb ing*: *Lamb young*. The *k* being put in here for better Sound Sake.

So these are Forms of Diminutives; from *Hill, Hillock*, i. e. a little *Hill*; *Part, Participle, Parcel*; *Cock, Cockerel*; *Pike, Pickrel*; *Poke*, (an old Word *Pocket*, i. e. a little *Poke*; *I will not buy a Pig in a Poke*, i. e. a Bag. A *Goose*, a *Gosling*; a *Chick, a Chicken*; a *Pipe, a Pipkin*: So a *Man, Mannikin*, i. e. a little *Man*; a Word seldom used. So *Wilkin*, i. e. little *Will*; *Tomkin*, little *Tom*.

There are also other Ways of forming *Diminutive* Words, by softening or thinning the Sound, as it were of the Letters, especially of the Vowels; as the Form of making *Augmentative* Words, or such as encrease the Signification, is by swelling, or else drawing out the Sound, and that is done sometimes not so much by changing the Letters, as by the Pronunciation of them: As, to sup-

to *-sip*; *Soop*, *Sop*, *Sippet*; *Top*, *Tip*; *Spit*, *Spout*; *Tong*, *Ting*; *Babe*, *Baby*, *Booby*: The Sense of this Sort of Words is also enlarged or lessened by adding *great*, or *little* to them. The Sense is also often enlarged or lessened, by drawing out the Sound in a Word; as, *Great*, *great*, *booby*; So, *lee-tle pre-ty Parrot*, for *little*, *pretty*, &c.

So likewise these Words may be said to be Diminutives, *Scruple*, to *Dally*, to *Slumber*, *Dribblet*, *Smack*, *Trip*, *Nibble*; being considered in Relation to *Doubt*, to *play*, to *sleep*, *Sum*, *Taste*, to *stumble*, to *bite*, &c. These are also Diminutives, *Nag*, *Cottage*, *Pallet*, *Wicket*, *Sprig*, *Puppet*, *Dagger*, *Pistol*, *Scrap*, *Crum*, *Speck*, &c. being considered with Respect to *Horse*, *House*, *Bed*, *Door*, *Branch*, *Image*, *Sword*, *Gun*, *Piece*, &c.

* Words, ending in *Ship*, denote or signify *Office*, *Employment*, or *Condition*.

As, *Kingship*, i. e. the Office of a King; *Stewardship*, the Office or Employment of a Steward; so *Fellowship*, *Partnership*, *Chancellorship*, *Headship*, *Lordship*, *Worship*, whence *Worshipful* and to *worship*. This Termination answers to the Saxon ending *Scyp*, or *Scype*; as, *Weorth scype*, i. e. *Worship*, or *Worthship*.

* Words, ending in *dom*, denote first Office or Charge with Power and Dominion, or without them; as, *Popedom*, *Kingdom*; Secondly, the *State*, *Condition*, *Quality*, and *Propriety*, and also the *Place* in which a Person exercises his Power; as, *Freedom*, *Thralldom*, *Whoredom*, *Wisdom*, &c. *Dukedom*, which denotes the Authority or Power of a Duke, as also the Place where he exercises that Power.

This ending answers to the Saxon *dom*, or *dome*; as, *Freedom*, *freedom*; *Wildom*, *wisdom*; *Huredom*, *whoredom*.

* Words

* Words, ending in *Rick*, denote also *Office* and *Dominion*; as, *Bishoprick*, &c.

This Ending answers to the *Saxon Rice* or *ric*, which signifies *Dominion*, *Power*, &c. as, *Biscep-ric*, i. e. *Bishoprick*.

Also those Words, which end in *Wick*, have the same Signification; as, *Bailywick*, &c.

N. B. Ment and *Age* are purely *French Terminations*, and have the same Meaning with us as with them, and scarce ever occur but in Words which come from that Language; as, *Commandment*, *Usage*, &c.

* From Adjectives by adding *Ness*, come also Substantives, which signify the *Essence* of the Thing.

As, from *White*, *whiteness*; *hard*, *hardness*; *great*, *greatness*; *skilful*, *skilfulness*, &c. These are called *Abstract Nouns*.

This Ending answers to the *Saxon Ness*. *

* Nouns, that end in *Hood* and *Head*, denote the *State*, *Condition*, and *Quality*; as, *Godhead*, *Manhood*, *Widowhood*, *Knighthood*, *Likelihood*, *Falseness*, &c.

This Ending answers to the *German Heyt*, and the *Saxon bad*, or *bade*, which signifies *Order*, *Sex*, *Degree*, *State*, and *Quality*, &c. as, *Modenbad*, *Maidenhead*.

* The adding of *ness* is now the common Way of denoting abstract Ideas, whether relating to *Things* or *Persons*: But antiently *bade* was more peculiar to personal Qualities, and *ness* served for most other Things. As, *Chastity*, *Chastity*, *Kynndede*, *Kindness*; *Onkindbade*, *Unkindness*; *Fairbade*, *Fairness*, *Beauty*. *Wretchede*, *Wretchedness*.
There

There are also other Substantives (derived from *Adjectives* and *Verbs*) which are made by adding the Ending *th*; there being sometimes some small Change made.

As, from *Long*, comes *length*; *strong*, *strength*; *broad*, *breadth*; *wide*, *width*; *deep*, *depth*; *high*, *height*; (or as formerly *height*;) *true*, *truth*; *warm*, *warmth*; *dear*, *dearth*; *slow*, *slowness*; *merry*, *mirth*; *hail*, *health*; *well*, *weal*, *wealth*; *dry*, *drowth*, *drought*, *dryth*; *young*, *Youth*; *Moon*, *Month*.

Of this Kind are also several Words derived from *Verbs*: As, from *to die*, comes *death*; *to till*, *tilth*; *grow*, *growth*; *mow*, *mowth*; as, *later mowth*, *the after-mowth*, now called *Math*. *Steal*, *stealth*; *see*, *sight*; *flee*, or *fly*, *flight*; *weigh*, *weight*, &c.

These Words do also retain the same Form, *Faith*, *Spight*; *Wreath*, *Wrath*, *Broth*, *Moth*, *Froth*, *Breath*, *Sooth*, *Worth*, *Light*, *Wight*, an old Word that signifies Thing, or Person, also *strong*, or *nimble*.

This Ending is an Imitation of the Saxon Ending *th*, or *the*; as, *Myrtle*, *Mirth*; *Eorth*, i. e. *Earth*, &c.

Questions relating to the first and second Chapters of the Second Part.

Questions relating to the First Chapter.

Q. *What do you mean by Etymology?*

A. *Etymology*, as it is here treated of, relates to the Derivation of Words, or shews how one Word comes from another.

Q. *Do Substantives ever become Verbs?*

A. Yes; For from *a House*, comes the Verb *to house*; from *a Fish*, comes *to fish*; from *a Rule*, comes the Verb *to rule*, &c.

Q. *Do Substantives come from Verbs?*

A. Yes; Almost every Verb has some Substantive coming from it, which is therefore called a *Verbal Noun*, i. e. a Noun that comes from a Verb.

Q. *Give me an Example?*

A. From the Verb, by adding *er*, comes a Substantive signifying the *Agent*, or *Doer*: As, from *hear*, comes *Hear-*

er, or one that *bears*; from *run* comes a *Runner*, or one that *runs*.

Q. *What do Adjectives that end in y denote?*

A. They denote *Plenty*, or *Abundance*.

Q. *What do Adjectives that end in ful signify?*

A. They signify *Fulness*.

Q. *What do Adjectives that end in some denote?*

A. They also denote *Fulness*.

Q. *What do Adjectives in less denote?*

A. They denote or signify *Want*; as, *Careless*, without *Care*.

Q. *What do Adjectives in ish signify?*

A. They imply a *Diminution* or *Lessening the Sense* of the Word; as, *Softish*, i. e. somewhat *soft*.

Questions relating to the Second Chapter.

Q. *What is a Diminutive Noun?*

A. A Noun that denotes *Diminution* or a *Lessening the Sense* of the Word it comes from; as, *Lambkin*, a little *Lamb*, from *Lamb*.

Q. *Whence comes the Word Diminutive?*

A. From *Diminutivus*, or *Diminuere*, to lessen or make a Thing less.

Q. *What do Nouns that end in Ship denote?*

A. They denote *Office*, *Employment*, or *Condition*.

Q. *What do Nouns ending in dom denote?*

A. They denote *Office*, or *Charge*, with *Power* or *Dominion*.

Q. *What do Nouns that end in Rick and Wick signify?*

A. They denote also *Office* and *Dominion*.

Q. *What do Words that end in Hood and Head denote.*

A. They denote the *State*, *Condition*, and *Quality* of a Thing or Person.

C H A P. III.

Of Words borrowed from the Latin.

* **W**E have a great many Words borrowed from the *Latin*, (and indeed almost all that are not Words of one Syllable, or that do not come from Words of one Syllable are *Latin* :) but the greatest Part of these the *French* or *Italians* borrowed from the *Latin*, and we from them.

* *Nouns Substantive*, as well as *Adjective*, are made *English* from the *Latin* by some little Alteration or Change in the Words, which is common to us with the *French*: As,

Nature comes from the *Latin* Word *Natura*, Grace, from *gratia*, Clemency, *clementia*, Synod, *synodus*, ingenious, *ingeniosus*, ingenuous, *ingenuus*, Ornament, *ornamentum*, Vice, *vitium*, Infant, *infans*, prudent, *prudens*, Quiet, *quies*, Union, *unio*, Nectar, *nectar*, Honour, *honor*, Image, *imago*, Multitude, *multitudo*, Majesty, *majestas*, Virtue, *virtus*, Poem, *poema*, Poesy, *poesis*, Phenix, *Phœnix*, audacious, *audax*, liberal, *liberalis*, specific, *specificus*, possible, *possibilis*, implacable, *implacabilis*, &c. But when there happens any very considerable Alteration, we then take the Words from the *French*: For from the *Latin* Words *Benitas*, *leo*, *eleemosyna*, *eleemosynarius*, *tempus*, *novus*, *extraneus*, *fons*, *mons*, *acris*; are made the *French* Words *Bonté*, *Lion*, *Aumône*, *Aumosnier*, *Tems*, *Neuf*, *Etrange*, *Fontaine*, *Montagne*, *Aigre*; from whence come the *English* Words

*Bounty, Lion, * Alms, Almoner, (and Ambry, i. e. Almy) Tense, New, Strange, Fountain, Mountain, Eager, &c.*

In our Words *Chamber, tender, Cinder*, which come from the *Latin Camera, tener, cinis, or ciner*, we have the Interposition of the Letters *b* and *d* from the *French*, who write *Chambre, tendre, cendre, &c.*

The same Thing may be also said of the Words *Dissemble, resemble, assemble, humble, tremble, &c.* which come from the *Latin Simulo, similis, simul, humilis, tremulus.*

* Our Verbs that come from the *Latin* are formed or made from the *Present Tense*, or from the *Supines*, by laying aside the Termination or Ending, and making some other small Alteration.

From the *Present Tense* are formed *Extend* from *extendo*; *spend* and *expend*, from *expendo*; *conduce, conduco*; *despise, despicio*; *approve, approbo*; *conceive, concipio*; *relinquish, relinquo*; *distinguish, distinguo*; *diminish, diminuo*; *replenish, repleo*; *vanquish, vinco*; *establish, stabilio*; *correspond, correspondeo*; *contain, contineo*; *administer, administro*; *govern, guberno*; *concern, concerno*; *certify, certifico*; *reply, replico*; *multiply, multiplico*; *supply, supplico, &c.*

From the *Supines* *Supplicatum, demonstratum*, are formed *Supplicate, demonstrate*: So *Dispose, suppress, exempt, collect, consecrate, contract, mix, reject, exact, afflict*; come from the *Supines*, by throwing away the Ending, *Dispositum, suppressum, exemptum, collectum, consecratum, contractum, mixtum, rejectum, exactum, afflictum, &c.*

* *Alms* may be directly from the *Saxon Aelmesse*, and that from the *Greek ἐλεημοσύνη*. *New* also may come from the *Saxon Niwe*, and *Cinder* from the *Saxon Sinder, Sindran*; our modern Spelling [*c* for *s*] being taken from the *French*: Which Words are from *Sindrian, Separare, to part*, which perhaps from *συνδιαίρειν*.

Some Verbs are formed both from the *Present Tense* and the *Supine*, but their Signification is for the most Part something different; one of these we form immediately from the *Latin*, and the other is brought from the *Latin* by the Help of the *French*; as from *Compono* comes *compound* and *compose*; from *expono*, *expound* and *expose*; *refer* and *relate*, from *refero*; *confer* and *collate*, from *confero*, &c.

* There are also many Nouns and Verbs which we have brought into our Tongue, that are purely *French*, and which are not derived from the *Latin*: As,

Garden, *garter*, *buckler*, *to advance*, *to cry*, *to plead*, which come from the *French* *Jardin*, *jartiere*, *bouclier*, *avancer*, *crior*, *plaider*, &c. Though indeed there are not many Words in the *French* Tongue that are purely *French*, and which are not Originally derived from the *Latin*.

* But there are many Words which are for the most Part common to us with the *Germans*, of which it is doubtful whether the ancient *Teutones* received them from the *Latins*, or the *Latins* from them, or whether they did not *both* receive them from the same common *Fountain*.

As, *Wine*, *vinum*, Sax. *win*, *ῥῑνος*; *wind*, *ventus*, Sax. *Wind*; *went*, *veni*, Sax. *wendan*, *windan*; for *to wend* in old English is *to Go*; *Way*, *via*, Sax. *Waeg*; *Wall*, *vallum*, Sax. *Wall*; *wallow*, *wolver*, Sax. *walwian*; *Wool*, *vellus*, Sax. *Wulle*; *will*, *volo*, Sax. *will*; *Worm*, *vermis*, Sax. *Wurm*; *Worth*, *virtus*, Sax. *Weorth*, *Wyrth*; *Wasp*, *vespa*, Sax. *Waeps*; *Day*, *dies*, Sax. *Daeg*; *draw*, *traho*, Sax. *dragan*; *tame*, *domo*, Sax. *tamian*, *δαμάω*; *Toke*, *jugum*, *ζυγος* *Earth*, Sax. *Eorþ*; *sea over*, *upper*, Sax.

οἶον.

ofer, úrte am, iimí break, Sax. breccan, érytú fly, volo. Sax. fl. egan; blow, flo. &c.

For it is not at all to be doubted, but that the *Teutonic* Language was of greater Antiquity than the *Latin*, neither is it to be doubted but that the *Latins*, who have taken a great Number of Words, not only from the *Greek*, especially the *Æolic*, but also from other neighbouring Tongues (as from the *Osian* and others, which are now so lost, that there are hardly any Foot-steps remaining) received also a great many from the *Teutonic*.

Strabo says, that though the Nation of the *Osii* was quite lost, yet their Language survived among the *Romans*; Τῶν μὲν γὰρ Ὀσκήων ἐκλειπομένων ἡ διάλεκτος μένει παρὰ τοῖς Ῥωμαίοις. l. 5. and the Way that it was preserved, as he insinuates, was no other than by means of their Plays and Comedies.

It is certain that the *English*, the *German*, and other Languages that are derived from the *Teutonic*, have many Words from the *Greek*, which were never received in the *Latin*; as, *Path, psad; ax, acts; with, mit; ford, pfurd; daughter, tochter; mickle, mingle; Moon; fear; grace; graff, to grave, to carve, to scrape; whole, i. e. all, and whole, i. e. sound, and heal*; from the *Greek*, Πάθος, ἀξίον, μισθός, πόντος, θυγάτηρ, μεγάλη, μισγύω, μήνη, ξηρός, χάρις, γράφω, ὅλος, ἔλος, εἰλέω, &c. And since these are immediately derived from the *Greek*, and some immediately from the *Hebrew*, without the Intervention of the *Latin*, why may we not conclude, that several others are likewise immediately derived thence, notwithstanding that they are also to be found in the *Latin* Tongue.

But it is somewhat surprizing, to consider how far different the Humour of our Ancestors was from this of our Days: For they were mighty careful to contract, whatever Words they received from other Languages, into one Syllable, though they were in the Original of many Syllables: And to this End they not only cut off the formative Terminations, but even the Heads or Beginnings of Words, especially of those which began with a *Vowel*; they likewise threw Vowels out of the Middle of the Word, without having any Regard to them, and the Con-

sonants

sonants that had but a weak Sound, they likewise rejected; retaining only those that were of a stronger Sound; they also altered and changed them, as they thought fit, for others of the same Organ, that the Sound might be softened: They did likewise often invert or change the Order of the Letters; that they might, when the intermediate Vowels were removed, fall the more easily into an agreeable Sound: We also, in Words derived from the *Latin*, often shorten the Length of the Syllable that gives them a grave Air in their own Language, to make them more conformable to the Genius of ours.

For Example: As from *Expendo* comes *spend*, *Exemplum*, Sample; *excipio*, scape; *extraneus*, strange; *extradum*, * stretched, straight; *strictum*, streight; *excruo*, to screw; *excutio*, (in *Italian*, *scutere*, *scotere*) to shoot, shout, shut; *Exscorio*, to scour; *excorio*, to scourge; *excortico*, to scratch; *emendo*, to mend; *Episcopus*, Bishop, in *Danish* Bisp; *Hospitale*, Spittle; *Hispania*, Spain; *Historia*, Story: Which *English* Words you plainly see are made by cutting off the Beginning and Ending of the *Latin* Words; as, in *Theatre*, from *Theātrum*; *Orator*, from *Orātor*; *Longitude*, from *Longitudo*, &c. But in these Words following the Formation seems to be somewhat more harsh; as, from *Alexander*, Sander; *Elisabetha*, Betty; *Apis*, a Bee; *Aper*, a Boar; by changing *p* into *b*, and cutting off *a* in the Beginning; (but this *A* is often restored in the Middle; as, *After*, a Star :) so from *Aprugna* comes *Brawn*, by changing the *P* into *B*, and by transposing the *A* as in *Aper*; so *Pignus*, *Parwn*; *Lege*, *Law*; by changing *G* into *W*; *ἄλωπῆξ*, *Fox*, the Head being cut off, and the *P* changed into *F*: So from *Pellis* comes a *Fell*; *Pullus*, a *Fowl*; *Pater*, a *Father*; *Pavor*, *Fear*; *Polio*, *File*; *Pleo*, *Impleo*, fill, full; *Piscis*, a *Fish*; *Mustum*, *Stum*; *Defensio*, *Fense*; *Dispensator*, *Spencer*, *Exculpo*, *scrape*, (turning *L* into *R*, which were changed in γράφω, γλύφω) and hence

* Both which Words may come from the Saxon *aſtreccan*, *ſtreccan*, and *ſtreht*.

come *scrap*, *scrabble*, *scrawl*, &c. *Exculpo*, *Scoop*; *Exterritus*, *start*; *Attonitus*, *stoned*, now *stunned*; *Stomachus*, *Maw*, (in *Saxon* *Maga*;) *Offendo*, *find*; *Obstipo*, *stop*; *Audere*, *Dare*; *Cavere*, *Ware*, (in *Saxon* *Gearwe*;) hence *aware*, *beware*, *wary*, *warn*, *Warning*, (for the *V* Consonant of the *Latins* was formerly sounded like our *W*, and the present Sound of our *V* was proper to *F*, that is the *Eolic Digamma*, which had a different Sound from *Φ* or *Pb*; and the present Sound of *F* was that of the *Greeks* *Φ* or *Pb*; *Ingenium*, *Engine*, *Gin*; *Infundibulum*, *Funnel*; *Gagates*, *Jett*; *Proiectum*, *to jet forth*; *Cucullus*, *a Cowl*, &c.

There are likewise some more harsh Cuttings off; as, *Time*, from *Tempus*; *Name*, from *Nomen*; *Dame*, from *Domina*; (as the *French*, *Homme*, *Femme*, *Nom*, from *Homine*, *Fœmina*, *Nomen*;) thus *Page*, from *Pagina*; *Pot*, from *ποτήριον*; *Cup*, from *κύπελλον*; *Can*, from *Cantharus*; *Tent*, from *Tentorium*; *Pray*, from *Preor*; *Prey*, from *Præda*; *Spy*, from *Specio*; so *Ply*, from *Plico*; *Imply*, *Implico*; *Reply*, *Replico*; *Comply*, *Complico*; and *See* of a *Bishop* from *Sedes*.

The Vowel is also sometimes thrown out of the Middle of the Word, to lessen the Number of Syllables; as, *Aunt*, from *Amita*; *Spright*, from *Spiritus*; *Debt*, from *Debitum*; *Doubt*, from *Dubito*; *Count*, from *Comes*, or *Comite*; *Clerk*, from *Clericus*; *Quit*, *Quite*, from *Quietus*; *acquit*, from *acquisto*; *to spare*, from *siparo*; *stable*, *stabilis*: *Stable* for *Horses* from *Stabulum*; *Palace*, *Place*, from *Palatium*; *rail*, *rowl*, *wrawl*, *brawl*, *rabble*, *brabble*, from *rabula*; *Quest*, from *Quæsitio*; *Request*, *Requisitio*; *Inquest*, *Inquisitio*; *Acquest*, *Acquisitio*; *Conquest*, *Conquisitio*; *Clown*, *Colonus*; *Crown*, *Corona*; *Monk*, *Monachus*; *Minister*, *Monasterium*; *Pencil*, or *Penfil* *Penecillus*; *Crane*, *Geranius*, &c.

Sometimes the Consonant, especially when it has a softer Sound, as also whole Syllables are thrown out; as, round from *rotundus*, *Roll*, *rotula*; *frail*, *fragilis*; *sure*, *securus*; *Rule*, *Regula*; *Tile*, *Tegula*; *Seal*, *Sigillum*; *Stall*, *Stabulum*; *subtile*, *subtle*, *subtilis*; *Noun*, *Nomen*; *Dean*, *Decanus*; *Host*, *Hospes*; *Hostle*, *hospitale*; *Count*, *Computo*; *Accompt*, *Account*, *accomputo*; *sudden*, *subitaneus*; *to soar*, *superare*; *Peril*, *Periculum*; *perilous*, *periculosus*;
Marvel,

Marvel, marvellous, *Mirabilis*; Perch, *Pertica*; Main, *Magnus*; deign, *Dignor*; disdeign, *dedignor*; feign, *fain*, *fingo*; Stain, *Tingo*; Paint, *Pingo*; Preach, *Prædicare*; Mean, *Medianus*; Master, *Magister*, &c.

These Contractions seem yet more harsh than the former, where several of them meet together in the same Word; as *Kyrk*, *Kyrke*, *Church*, from *κυριακος*, i. e. *δικο*. Priest, *Presbyter*; Sexton, *Sacristanus*; Freeze and Fresh, from *Frigeſco*, by changing *Sc* into *Sh*, as before in *Bishop*, *Fish*, *Shoot*; also in *Skiff*, *Scapba*, *Ship*; refresh, *Refreshment*, &c. *Refrigerium*; Fresh, *Vireſco*; blame, *Blasphemo*; *Pbleam*, *Fleam*, from *Phebotomus*, (an Instrument to let Cattle blood;) *Coin* or *Quine* (a Term in Architecture, signifying the Angle where the Walls meet) from *Conjungo*; *Quaint*, *Conjunctum*; *Coit*, *Quait*, *Conjectum*; *Turn*, *Torqueo*; *Beef*, *Bovina*; *Veal*, *Vitulina*; *Velum*, *Vitulina*; *Squire*, *Scutifer*; *Penance*, *Pænitentia*; *Sanctuary*, *Sanctuarium*; *Alms*, *Almes*, French *Almoſne*, *Almône*, *Almoner*, *Alm'ner*, *Amner*, *Almory*, i. e. a Repository of *Alms*, *Alm'ry*, *Amry*, and *Ambry*; *Chafe*, from *Quæſitio*; *Purchase*, *Perquiſitio*; *Mickle*, *Muckle*, *μικρος*, *μικρον* [rather from the Saxon *Mycel*]; *Much* [Italian *Molto*, Spanish *Mucho*] from *Multum*; *Ouse*, *Isis*; *Eel*, *Anguilla*; *Isle*, *Ille*, *Island*, *Iland*, (as it were *Ille Land*) from *Insula*; *Islet*, *Ilet*, *Eyght* (a little Island in a River) and more contractedly *Eyt* (from the Saxon *Ea*) whence *Ouse-ney*, *Ruley*, *Ely*, &c. that is the *Isle* in the *Ouse*, *Royal Island*, and *Eel Island*; *to scan*, from *Examinare*; *E* and *O* being, as usual, thrown away from the Beginning and End, there remains *Xamin*, which the Saxons, who had no *X*, wrote *Cſamin*, or for the better Sound *Scamin*, whence *Scan* is contracted; as, *Don*, from *Dominus*; *Noun*, from *Nomen*; *Ban*, from *Abominor*; thus the Italians form *Sciame*, from *Examen*, a Swarm of Bees; and from *Sciame*, by inserting the Letter *R* denoting the Murmur, we derive our Word *Swarm*: So *Store*, from *Theſaurus*; *Stool*, and *Stall*, from *Stabulum*; *Wet*, from *Υετος*, *Udus*; *Sweat*, *Sudo*; *Gay*, *Gaudium*; *Joy*, *Jocus*; *Joyous*, *Jocofus*; *Juice*, *Succus*; *Chair*, *Cathedra*; *Chain*, *Catena*; *Chance*, *Cadentia*; *Thunder*, *Tonitru*; *Crap*, *Craqu*, *Crapula*; *Pall*, *Vello*; *Red*, *Ruber*; *Stanch*, *ſquench* or *quench*.

slint, from *Extinguo*; *slack*, *laxus*: *fast*, *festinus*; *hasten*, from *festino*; where we imitate the *Spanish*, who change *F* into *H*; as, *Hablar*, from *fabulari*; *Crow*, *Corvus*; *Crew*, *Caterwa*; *else*, from *alias*; *Worth*, *Virtus*; *forth*, *foras*; *Spice*, *Species*; *Span*, *Spithama*; *read*, *recito*; *Aid*, *Adjuvo*; *Ay*, *Age*, *Ewer*, *ἄωρ*, *Ævum*; *Lock*, *Flocus*; *Stress*, *Stringo*, or *Strictum*; *Distress*, *Districum*; *Dress*, *Address*, *dirigo*, *addirigo*; *Prog*, *Progle*, *Prowl*, from *Procuro*; *scrape*, *scrabble*, *scrawl*, from *excerpo*; *stray*, *straggle*, *extravagor*; *clot*, or *clutch*, *collectum*; *Coil*, *Colligo*; *recoil*, *recolligo*; *swear*, *severo*, *assevero*; *Shrill*, *Stridulus*; *to Pounce*, *Pungere*, or *Punctuare*; *Power*, *Possum*, [in French *Pouvoir*;] *Poor*, *Pauper*, in French *Pauvre*; *Prize*, *Prebensum*; *Comprise*, *Comprehensum*; *Poise*, *Pensum*; *to Praise*, *praise*, *Pretiarum*; *Proxy*, *Procurator*; *to Push*, *Pulso*; *a Quill*, *Calamus*; *to Impeach*, *Impetere*; *a Quilt*, *Culcitra*; *to wax*, *augeo*, *auxi*; *to wane*, *wanesco*, for which we now use, *to encrease* and *decrease*; *Kitchen*, *Coquina*; *Corn*, *Granum*; *a Pin*, *Spina*, *Spinula*, French *Epingle*; *Mince*, *Minuciare*; *Cramp*, *Crump*, *Crumple*, *Crinkle*, *Comprimis*; *Square*, from *Quadratum* Italian *Squadra*, &c.

Of the Derivation of some Proper Names.

Though many of these Words just mentioned may seem to be far fetched, yet they ought not to be rejected, since it is plain there are many Names derived from proper Names which seem as much forced, and yet there is none but who agrees in their Etymology or Derivation. As, *Elick*, *Scander*, *Sander*, *Sandy*, *Savny*, from *Alexander*; *Elizabeth*, *Elisbeth*, *Betty*, *Bess*, from *Elizabetha*; *Margaret*, *Marget*, *Meg*, *Peg*, from *Margareta*; *Mary*, *Mall*, *Moll*, *Pall* or *Poll*, *Malkin*, *Mawkin*, *Mawkes*, from *Maria*; *Matthew*, and *Mat*, from *Matthæus*; *Pat*, from *Martha*; *William*, *Will*, *Billy*, *Wilkin*, *Wickin*, *Wicks*, *Weeks*, from *Guiliclmus*, *Wilhelmus*, *Isidore*, (Ital. *Giro-lamo*, French *Guillaume*); *Richard*, *Dick*, *Hick*, *Dickin*, from *Ricardus*; *Robert*, *Rupert*, *Robin*, *Dobe*, *Hobe*, *Bob*, from *Robertus*; *Roger*, *Hodge*, *Hodgkin*, from *Rogerus*; *Giles*, *Egidius*; *Austin* or *Austen*, *Augustinus*; *Jerome*, *Hieronymus*; *Ralph*, *Rafe*, *Radulphus*; *James*, *Jeames*, *Jemmy*,
from

from *Jacobus*, (Ital. *Giacomo*, Spanish, *Diego*, French, *Jacques*;) *Bennet*, *Benedictus*; *Marwdit*, *Maledictus*; *Magdalen*, *Marwlin*, from *Magdalena*; *Marwd*, *Mathildis*; *Christoph*, *Kesler*, *Kit*, *Christophorus*; *Oliver*, *Nol*, *Oliverus*; *Ellen*, *Nell*, *Helena*; *Gant*, or *Ghent*, *Gandawum*; *Dort*, *Dordrechtum*; *Trent*, *Tridentum*; *Utrecht*, *Ultrajectum*; *Maeftrich*, *Mosæ trajeetus*; *Lyons*, *Lugdunum*; *Ireland*, *Jerna*, *Hibernia*; *Rochester*, *Roffa*; *Dover*, *Dubris*; *Glocester*, *Glovernia* [i. e. *Claudii Castra*, or the Camp of *Claudius*,] *Lisbon*, *Ulisoponia*; *Sherry*, *Xeres*; *Tangier*, *Tingis*; *Nimigen*, *Neomagus*; *Rouen*, *Rotomagus*; *Caen*, *Cadomus*; *Breslaw*, *Uratissavia*; *Jew*, *Judæus*; *Jewry*, *Judæa*; *Payn*, *Paynim*, *Paganus*; *Heathen*, *Ethnicus*, ἔθνικος; *Salonike*, *Thessalonica*; *Scanderoon*, *Alexandretta*; So *Gilliflower*, which the Vulgar by Mistake turn into *July-Flower*, as if it drew its Name from the Month of *July*) from *Cariophyllus*, (Ital. *Gerosil*, French, *Giroflée*;) *Sperage*, (which the Vulgar wrest to *Sparogras* or *Sparrowgrass*) from *Asparagus* or *Sparagus*; *Parsley*, *Petroselinum*; *Purslain*, *Portulaca*; *Quince*, *Cydonium*; *Quiddony*, *Cidoniatum*; *Peach*, *Persicum*; *Eruke* from *Eruca*, this some turn to *Ear-Wig*, as if it took its Name from the Ear; *Palsy*, *Paralysis*; *Mcgrim*, *Hemicranium*; So a *Gimmel* or *Gimbal*, i. e. a doubled or twisted Ring, from *Gemellus*, hence *Gimbal* and *Jumbal* are applied to other Things twisted and twined after that Manner. *Hogo* from *Altus Gustus*, (French, *haute goust* or *haut gout*;) *Kickshaw*, from *Qualescunque Causæ*, or French *Quelque Choses*. Now since the Origin of these and many more Words is generally agreed upon, however they have been wrested and forced; we ought not to wonder, if our Fore-Fathers did the same Thing by many others, especially if we reflect upon their Fondness for Monosyllables or Words of one Syllable; and that they might render these more softly sounding to the Ear, they took a very great Liberty of maiming, cutting off, leaving out, softening, and transposing as they thought fit. And they are rather to be commended than blamed for what they did, since they reduced long Words into short ones, by somewhat lessening them; as, *Priest* from *Presbyter*, *Seat* from *Sedile*, *Speed* from *Expedis*, &c.

But, while we are deriving these Words from the *Latin*, we would not have the Reader fancy that we owe all to the *Latin*, and have not many Words that came down to us pure and unmixt directly from the *Saxon*, *Danish*, *Bilgic*, and *Teutonic* Languages, and their Dialects: For many of those Words which of old we received from the *Latins*, and likewise many of those which we have more lately received from them, by the Mediation or Assistance of the *French*, *Italian*, or *Spanish*, with some small Variation according to the Diversity and Idiom of each Dialect, are common to us with the *Saxons*, *Danes*, &c. and thence have come directly down to us, though they may be Originally *Latin*, *Greek*, or *Oriental*. I have often wished with the Learned Author of the *Spectator* No. 165. that as in our Constitution there are several Persons, whose Business is to watch over our Laws, our Liberties and Commerce, certain Men might be set apart as Super-intendants over our Language, to hinder any Words of a Foreign Coin from passing among us, and in particular to prohibit any *French* Phrases from becoming current in this Kingdom, when those of our own Stamp are altogether as valuable.

But whatever may be allowed to our Forefathers in shortening the Words they borrowed from other Languages; I cannot but find fault with the Humour of so miserably curtailing some of our Words: In familiar Writings and Conversations, they often lose all but their first Syllables, as in *Mob*, *rep*, *pos*, *incog*, and the like; and as all ridiculous Words make their first Entry into a Language by familiar Phrases, I dare not answer for these, that they will not in Time be looked upon as a Part of our Tongue. We see some of our Poets have been so indiscreet. as to imitate *Hudibras*'s Doggrel Expressions in their serious Compositions, by throwing out the Signs of our Substantives, which are essential to the *English* Language. Nay, this Humour of shortening our Language had once run so far, that some of our celebrated Authors, among whom we may reckon Sir Roger L'Estrange in particular, began to prune their Words of all superfluous Letters as they termed them, in order to adjust the Spelling

to the Pronunciation, which would have confounded all our Etymologies, and have quite destroyed our Tongue.

Of Words which, having a different Sense, have also a different Original.

It is observable that the same Word is derived from a different Original, according to its different Sense: For Example; To *bear*, speaking of a Burthen, and *beer* or *bier*, a Frame on which a dead Corps lies, also *burden*, come from *fero*; but to *bear* Children (whence *Birth*, *born*, *Bairn*, a Child) comes from *pario*; and *Bear*, a wild Beast, if it be of Latin Original comes from *Fera*: So *Pearch*, the Name of a Fish, from *Perca*; but *Perch*, a Measure, also the *Perch*, that Birds *perch* on, from *Pertica*: To *spell*, *i. e.* to divide a Word into Syllables, comes from *Syllaba*, by transposing the Consonants, and the *b* returning into *p*, which was in *σύλλαβις* *Spell*, by which the common People fancy that the Boundaries of Fields are so fixed and guarded, that no Body can pass them without the Owners Leave, comes from *expello*; but *Spell*, for a Message, seems to come from *Epistola*, whence *Gospel*, as it were *Goodspell*, or a good Message, *Εὐαγγέλιον*, or *Godspell*, a Divine Message, or Epistle. So *Freeze*, or *Freeze*, implying the Congealing of Water, comes from *Frigeſco*; but *Freeſe*, a Term of *Architecture*, from *Zophorus*; and *Freeſe*, a Sort of Cloth, perhaps from *Friſia*; or, it may be, this may come from *Frigeſco*, as denoting a Cloth better than others against Cold. Thus *Freſh*, when you speak of the bleak Air comes from *Frigeſco*, (whence *reſreſh*, from *refrigerio*, *reſreſhment*, *refrigerium*;) but it is formed rather from *Vireſco*, when it is meant of the Bloom of Plants, and when metaphorically used for *alacer* and *recens*, *brisk* and *new*. So to *fell*, to cut down (as to *Fall*) comes from *Fallo*, or rather from *σπάλλω*, hence perhaps might *Fell*, cruel, be derived, and *Felon*, as a *Feller of Men*; but *Fell*, a Hide or Skin, comes from *Pellis*, whence a *Fellmonger*: In like manner *Spit*, that comes out of our Mouths, comes from *Sputum*; but a *Spit* to dress Meat on, perhaps from *spica*, *quasi Spicatum*; and *Spit*, that is, as much as a Spade at once digs up, or a *Spadeſul*, comes from *Spatha*, as *Spade* it self does. Thus *Spittle*, *i. e.*

what we spit, from *Spuo* ; but *Spittle*, an *Hospital*, from *Hospitale*. So *File*, to *file*, seems to come from *Polio*, to *polish* ; but a *File*, as a *File* of Pearls, a *File* of Papers, a *File* of Soldiers, comes from *Filum*, a *Thread* or *Line* ; to *set*, or make one sit down, is from *Sedo*, to *set* or plant from *Sero* ; *Vice*, Wickedness, from *vitium* ; but a *Vice*, or *Vise* (in French *Vis*) comes from *Vitis*. A *Porter* of a Gate from *Porta*, which signifies a Gate ; but a *Porter* to carry a Burthen from *Porto*, (*Portitor*) to bear, or carry, &c.

* Some few Rules whereby to know when a Word is derived from the *Latin*, and how it may be made *Latin* again.

P. Most *English* Words, ending in *nce* or *cy*, are derived from *Latin* Words in *tia* ; *Temperantia*, *Clementia* ; *Temperance*, *Clemency*.

2. Words, in *ion* in *English*, are made *Latin* by casting away *n* ; as, *Question*, *Quæstio* ; *Religion*, *Religio*.

3. Words, ending in *ty*, are made *Latin* by changing *ty* into *tas* ; as, *Liberty*, *Libertas* ; *Charity*, *Charitas*.

4. Words ending in *ude* are derived from the *Latin*, by changing *o* into *e* ; *Fertitude*, *Fortitudo* ; *Gratitude*, *Gratitudo*, &c.

5. Adjectives, which end in *d*, do for the most Part become *Latin* by the Addition of *us* ; as, *Rigid*, *Rigidus* ; *Putrid*, *Putridus*, &c.

6. Words ending in *t*, *n*, or *r* between two Vowels becomes *Latin* by changing the last Vowel into *us* ; as, *Mute*, *Mutus* ; *Obscure*, *Obscurus* ; *Obscene*, *Obscænus*, &c.

7. Most Words ending in *nt*, are made *Latin* by changing *nt* into *ns* ; as, *Latent*, *Latens* ; *Vigilant*, *Vigilans*, &c.

8. Many Words ending in *al* by the Addition of *is* become *Latin* ; as, *Liberal*, *Liberalis* ; *Substantial*, *Substantialis*.

C H A P. III.

Of the Prepositions used in Composition.

* **A** Compounded Word is, when two or more Words go to the making up of one.

Words in *English* are compounded, either with a *Preposition*, or with some other Part of Speech.

The *Prepositions* are of two Sorts, *Separable* and *Inseparable*; the *Separable Prepositions* are such as may be used alone; the *Inseparable* are such as are not used in *English* unless in Composition.

But we shall consider the chief Senses of the *Prepositions*, in an Alphabetical Order. We shall begin with the *English Prepositions*, then we shall speak of those that are *Latin*, and lastly of those that are *Greek*.

A, is used for *on*, or *in*; as, *afoot*, *ashore*, for *on Foot*, *on Shore*; *abed*, *adaies*, *anights*, for *in Bed*, *in the Days*, &c. This *A* is also oftentimes redundant or superfluous, at the Beginning of a great many Words; as, in *abide* for *bide*, *arise* for *rise*, *awake*, for *wake*, *aboue*, *abroad*, &c. *

BE, is often redundant or of no Signification at the Beginning of a great many Words; as *bemoan*, &c. But it sometimes is significant, and signifies *about*; as in *Besprinkle*, i. e. to sprinkle about, *bestir*, i. e. to stir about, *besneer*, to *bedarw*, to *bethink*, i. e. to have his Thoughts about him, &c. *To besiege*, &c. It signifies *by* or *nigh*; as *beside*, i. e. by or nigh the Side. It signifies *in*; as, *betimet*, i. e. *in time* or early. It signifies *for* or *before*; as, *to bespeak*, i. e. to speak for, &c.

* *Casaubon* (*de Quat. Ling.* p. 236.) observes that we herein followed the *Greek Custom*.

For, signifies *Negation* or *Privation*, i. e. it *denies* or *deprives*; as in *to forbid*, i. e. bid it not to be done; *to forsake*, i. e. not to seek it any more; *to forgive*, i. e. not to give or reckon it to one, &c. *to forswear*, i. e. to swear the Thing not to be that is so, &c.

* *Fore*, Sax. *fore*, Gr. *ωαρος*, *ante*, signifies as much as *before*; as, *to foresee*, *to see before it comes to pass*; *to forebode*, *to tell or say before it happens*.

Mis, is always used in a bad Sense, it denotes *Defect* or *Error*; as, *Mis-Deed*, i. e. an ill Deed, or not done right; so from *take*, *to mistake*, *to take it wrong or otherwise than it is*; so *to misuse*, *to misemploy*, *to misapply*, &c.

This Word comes from the Saxon *Mis*, and Gothick *Missa*, which signifies a *Fault* or *Defect*; So *to miss* signifies *to fail*. In old English also *Misse* signifies a *Fault* or *Misdeed*:

For thi grete merci forgive my misse,

And bring me to thin endleß blisse.

Hence comes the French Preposition *Mes*, and by an *Apocope* *Me*, as in *mecontent*, *meconnoître*, *to forget*, or *not to know*, &c.

OVER, signifies *Eminency* or *Superiority*; as, *to overcome*, *to over-see*, *to over-rule*: It denotes also *Excess*: as, *over hasty*, i. e. too hasty, *over-joyful*. This comes from the Saxon *Ofer*, as, *Ofer-blith*, i. e. *Over-blith*, or *merry*.

† *OUT*, signifies, *Excess*, *Excellency* or *Superiority* in any Thing; as *to out-do*, *to out-run*, *to out-go*, &c.

* The Negative *for* seems partly to flow from *fore*, and partly from the Greek *ωαρος*. *Forbid*, is *forebid*, i. e. *forewarn* against it. *Forgive*, Sax. *forgifan* signified formerly both to *give* and *forgive*, like *Condonare*: Remitting a Debt or Penalty is a Kind of Gift. *Forsake*, in old English, is to *deny* or *refuse*; and is from *forseegan*, i. e. *fore-say* or *forewarn* against a Thing. *Forswear*, is *ωαρος ορκων* the *for* made from *ωαρος*. So *Forbear*, *ωαρος-ειμι*.

† *Out* from the Sax. *ute*, *utan*, *foris*, *extra*, *ultra*. But the Compounds of this Form and in this Sense are very modern: *ut-adon*, in Saxon, is to *do out*. But from the French *outré-passer*, and the like, we have taken this Form.

UN denotes *Negation* and *Contrariety*, or the not being so or so; also *Dissolution* or the undoing a Thing already done: For Example, *Un*, being prefixed or set before *Adjectives*, signifies *Not*; as, *pleasant*, *unpleasant*, i. e. *not pleasant*; So *unworthy*, i. e. *not worthy*; *unsound*, i. e. *not sound*, &c. Here *Un* answers to the *Latin* Preposition *In*. But when *Un* is put to *Verbs*, it destroys, makes void, or undoes what has been already done; as, *to say*, *to unsay*, which signifies not only, *not to say*, but to call back, and deny, what has been said, to be said; so *to undo*, is to destroy what has been already done; to *unweave*, is to undo what has been already *woven*: Here *Un* answers to the *Latin* Preposition *De* and *Re*, signifying a contrary Action; as in *Detego*, *Depopulo*, *Dedeco*, &c. This is an Imitation of the *Saxon* *On* or *Un*, which is also compounded with *Adjectives* and *Verbs*; as, *unlytel*, not little, i. e. *great*; so *unchyten*, to untie, &c. Thus the *Scotch* say *unwell*, i. e. *not well*. But this Form of Speaking seems to have been derived from the *Goths*.

UP denotes *Motion* upwards, or *Place* and *Things* that lie upwards. As, *Upland*, i. e. the upper Land, or the Land that lies high in Respect of some other; *Upside*, i. e. the Side that is highest. This comes from the *Saxon* *up* or *uppe*, which has the same Signification as, *Upland*, i. e. the mountainous Part of a Country; *Uparisan*, to rise up.

WITH signifies *against*; as, *to withstand*, i. e. *to stand against*; Sometimes it signifies as much as *from* or *back*; as, *to withhold*, i. e. *to hold from* one; *to withdraw*, i. e. *to draw from* or *back*, &c. This is also an Imitation of the *Saxons*; as, *Withstandian*, to withstand; *withteon*, to withdraw, &c.

Of the *Latin* Prepositions, that are used in the Composition of English Words.

AB or ABS, i. e. *from*, when it is compounded, denotes some *Excess* or *Encreasing* the Sense of the Words: as, *to abhor*, to *abuse*, *absurd*, &c. or else it signifies *Parting* or *Separation*; as, *to abstain*, to *abolish*, to *adulate*, &c.

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AD, signifies *to* or *at*; as, *Advocate, Advent, Adverb, Adjective, Adjacent, &c.* Where *Advocate* is one that is called *to*, &c. *Adjacent*, that which lies *at* or *nigh*.

ANTE, signifies *before*; as, *antecedent*, the foregoing Word, or the Word that goes before another in a Sentence: *To, antedate*, or date it *before*, &c.

CIRCUM, signifies *about*; as, *Circumlocution*, a round about Way of speaking, as when one Word is expressed by many; *Circumvallation*, a Ditching about; *Circumstance*, what stands, as it were, about a Matter, as *Time, Place, Person, &c.*

CON from *Cum*, signifies *with* or *together*; as, *Convocation*, a Calling or Meeting *together*; *Colloquy*, a Talking *with* or *together*; *Copartner*, a Partner *with* another; *Commerce, Trading together*.

CONTRA, signifies *against*; as, *to contradict* or *gainsay*; and denotes *Opposition* or *Contrariety*: And hence comes the Preposition *Counter*, as to *Counterfeit, &c.*

DE, a Kind of Motion *from*, as, *decant, detract, deduce, decay, disfile*, for filing off, *to decamp*, that is, to move the *Camp, &c.* Sometimes it only extends the Sense of the Word: As, *to demonstrate, to deplore, &c.*

DIS, signifies *Separation, Difference* or *Diversity*, and does every where give a Signification contrary to the Word it is compounded with: As, *Disagree, not to agree; disbelieve, not to believe; disadvantage, no advantage; dislike, not to like.*

DI, has hardly any other Use than the extending or stretching out the Sense of the Word it is compounded with: As, *to direct, to diminish, &c.* *

E or

* *Dis* from the Greek *δυς*; which in Composition signifies *agré, non, diffculter, &c.* *δυσάρεστος, dis-pliceo, dis-please, dis-oblige.* The *Latins* borrowed this Way of the *Greeks*, and the *French* of the *Latins*: And *we* of the *French*; first in borrowing the very *French* Words; and afterwards prefixing *dis*, even to some *Saxon* Words, in Imitation of the other. All our Words of this Form are later

E or *Ex* signifies *out*; as, *Event*, the *falling out*; *to eject*, to *cast out*; *to exclude*, to *shut out*: So *to express*, *exhibit*, *expect*, *explain*: *Eloquence*, *Elocution*, &c.

EN, See under *IN*.

ENTER comes from the *French entre*, and that from the *Latin Inter*, i. e. *between*, &c.

EXTRA signifies *beyond*, *over* and *above*; as, *extravagant*, one that goes beyond Bounds; *extravasated Blood*, Blood that is thrown out or beyond the *Vessels*, &c.

IN generally denotes the Position or Disposition, or an Action, whereby one Thing is as it were put into another, or the Impression whereby a Thing receives such or such a Form, and becomes such or such; as, *to import*, *to impale*, *to inclose*, *to envelop*, *to inroll*, *to infuse*; in these Words *in* marks the Action by which one Thing comes to be put into another: But in these Words *to incant*, *to irritate*, *to encourage*, *to enrich*, *In* denotes the Impression by which one Thing receives such or such a Form, and becomes such or such, &c.

IN is also used at the Beginning of Words to denote Privation or *not*, and gives a contrary Sense to the Word it is compounded with: As, *indecent*, i. e. *not decent*; *inhuman*, *not human*; *injustice*, *not justice*; *innocent*, *not nocent*, i. e. *hurtful*; *invincible*, *not to be conquered*. *

EN is a Preposition that we use in the Spelling of Words that come from the *French*: As, *to enrage*, *to encourage*; though we do not always observe this Distinction;

later than the Conquest; most of them several hundred Years later.

Di may be referred either to *δια*, or *δι*, which together may account for all such Compositions, *διαφerein*, *differre*, *differ*; *dividere*, *divide*; only it may be observed, that in some Words *di* is instead of *de*; as, *diminuo* is *de-minuo*.

* *In* is used commonly in modern Words, which we have taken from the *Latin*. In our old Words of *Saxon* Original, we preserve the *Saxon un*; and sometimes even in the Words borrowed from the *Latin*, as having been used to say, *un*, *not in*.

for we sometimes write *in* instead of *en*: This *en* has much the same Signification as *in*, but it never denotes *Privation* or *not*, which *in* often denotes.

But it is to be observed, that as all *Latin* Words compounded with *in* do not denote *Privation*; so neither do all *English* Words, which are written with *in*: For we have many of them from the *French*, but which are for the most Part originally *Latin*, that are promiscuously written with *en* or *in*, in which the genuine Signification of the *Latin* Preposition *in* is preserved: As, *Ingender*, *Implant*, *Ingrave*, &c. which are also written with *en*; as, *Engender*, *Engrave*, &c. and their Participles *Engendered*, *Engraven*, &c. And it were to be wished, for the Sake of Foreigners, that *en* were preserved in those Words that come from the *French*, rather than that the *Latin in* should be restored, whence the *en* came: By this means all Ambiguity or Uncertainty concerning the Signification of this Preposition would be removed; For *un* is always privative, or signifies as much as *not*; *en* never is; but *in* is sometimes privative; and sometimes not; for it is not privative in the Words that are promiscuously written with *en* or *in*. But in other Words it is most commonly privative; namely, in those which come from *Latin* Words that are originally so.

INTER, signifies *between*; as, *to intervene*, to come between; *Interval*, the Space between; *interrupt*, to break in between other Business, but, in *interdict*, it signifies as much as *for* in *forbid*, &c. Sometimes we use *enter* in Words that come from the *French*, and they are written *entre*, which comes from the *Latin inter*.

INTRO, is a *Latin* Adverb from the Preposition *intra*, or a various Ending of the same Preposition, and signifies *within*; *to introduce*, to bring into, &c.

OB, signifies *against*; as, *Obstacle*, i. e. what stands in the Way; *to oppose*; to put against.

PER, i. e. *through*, it denotes a certain Degree of Excellency or Excess; as, *perfect*, i. e. thoroughly done, *perforate*, to pierce through; *to persecute*, to persuade.

POST, *after*; as, *Postscript*, i. e. written after; a *Posthumous Work*, that is published after the Author's Death.

PRE, comes from the Preposition *Præ*, and signifies *before*; as, *to premeditate*, to meditate of before; *Preface*, *prepare*, *prefer*, *prevent*; *preingage*, or to engage before-hand, &c.

PRO, signifies *for* or *forth*; but it has also a great many other Senses; as, *to profess*, *protect*, *pronounce*, *prorogue*, *promise*, &c.

PRETER, signifies *against*; as, *Preternatural*, against Nature.

RE, generally implies a repeated Action; as, *to repeat*, i. e. to say over again; *to relapse*, to fall ill again; *to return*, i. e. to come again; *to re-enter*, to enter again; Sometimes it denotes Opposition or *against*; as, *to repulse*, to beat back: It often denotes only the enlarging the Sense of the simple Verb; as, *to repose*, *repast*, &c.

RETRO, signifies *backward*; as, *Retrograde Motion*, i. e. a Going backward.

SE, for *Sine* without, or *Scorsum*, by itself, in such Words as these, *secure*, (i. e. *Sine Curâ*, or *Scorsum, à Curâ*) *separate*, *seclude*, and the like. *Se* comes from $\zeta\alpha$, for $\delta\alpha$, from $\delta\upsilon\omega$. Vid. Baxt. Gloss. Rom. p. 297.

SUB, signifies *under*; as, *to subscribe*, to write under.

SUBTER, *under*; as, *Subterfluous*, flowing under, &c.

SUPER, *upon*, *over*, or *above*; as, *Superscription*, the writing upon a Letter; *Superfluous*, over and above: This Preposition is changed in some Words that come from the French into *Sur*, *upon* or *over*; as, *Surface*, &c.

TRANS, signifies *over* or *beyond*; as, *to transport*, to carry over; *to transgress*, to go beyond; and it signifies in a great many Words the moving from one Place to another; as, *to transplant*, *to transpose*, *Transmigration*, &c. In other Words it denotes the Changing of one Thing into another; as, *to transform*, *transfigure*, *Transubstantiation*, &c.

The Greek Prepositions; the chief of these are,

À, which signifies *Privation* or *not*; as, *Anonymous*, without a Name; *Anarchy*, without Government.

AMPHI, signifies *on every side*.

ANTI, signifies *Against*; as, *Antagonist*, one that is against you; *Antichrist*, one that is in Opposition to Christ.

HYPER

HYPER, *Over or Above.*

HYPO, *Under.*

META, is the same as *trans*, i. e. *beyond*; or else denotes the Changing of one Thing into another: As, *Metaphor*, *Metamorphosis*, i. e. Transformation.

PERI, *About.*

SYN, *with or together*; as, *Synod*, that is, *Convocation*; *Syntax*, that is, *Construction*.

The Prepositions do often change their last Letter into the Consonant that the Word begins with: As, in *Con*, *n* is changed into *l*, as, *Colloquy*; and sometimes they lose a Letter, as in *Coeternal*, where *n* is left out, &c. but we must now enlarge.

Questions relating to the Third Chapter.

Q. *What does Ab signify?*

A. *From*, and denotes Separation, &c.

Q. *What does Ante signify?*

A. *Before*: And so you may repeat the Question with Respect to any of the other Prepositions.

CHAP. IV.

Of the finding out the Original of the Names of PLACES.

I Shall here but just explain a few of the Beginning and Ending Syllables, that denote the Original of the Names of Places, as they have been treated of by the learned Bishop *Gilson*, in his Edition of the *Chronicon Saxonicum*.

AB, at the Beginning of the Names of Places, is often to be derived by a Contraction from *Abbot*, and denotes that a Monastery was formerly there, or at least that the Place belonged to some *Abbacy*: As, *Ebbington*, *Abbyndon*, i. e. the Mountain or Town belonging to the *Abbacy*.

Ac,

AC, AK, these initial Syllables come from the Saxon *Ac*, an Oak; as, *Aston*, i. e. a Town encompassed with Oaks.

AL, ATTLE, ADLE, come from the Saxon *Ethel*, signifying Noble, Famous.

AL, ALD, come from *eald*, ancient; as, *Aldborough*, i. e. *Oldborough*.

BARROW, comes from *Bearawe*, *Bearuwe*, a Grove.

BRAD, at the Beginning of Words, signifies broad, spacious, &c. from the Saxon *Brad*, broad, large; as, *Bradford*, i. e. the broad Ford.

BRIG, from *Brigg*, a Bridge.

BRUN, BRAN, BROWN, BOURN, BURN, whether they begin or end Words, signify a River, from the Saxon *Born*, *Bourn*, *Brunna*, &c. as, *Brunburh*, *Braunston*, i. e. a Town near the River.

BURROW, BURH, BURG, come from *Burg*, *Byrig*, a Town, City, Castle, &c. *Peterborough*, i. e. the Town of St. Peter, it being dedicated to his Honour: This Ending is now often written

BURY, as, *Edmundbury*, the Town of St. Edmund.

BYE, BEE, these ending Syllables come from the Saxon *By*, *Bying*, a Habitation or Dwelling; as, *Grimshy*, *Kettleby*, that is a Dwelling for the Makers of Kettles, this Town being once noted for such Kind of Workmanship.

CAR, or CHAR, comes from *Caer* a City; as, *Cardigan*, &c.

CASTER, CHESTER, come from the Saxon *Ceaster*, a City, Town, or Castle; as, *Casterford* or *Castleford*, i. e. a Castle upon the Ford. And it was usual with the Saxons to add the Terminations of *Chester*, *Caester*, *Caster*, to the Names of Places, where the Romans had formerly erected their *Castra*, *Castles*, or *Forts*.

CHIP, CHEAP, CHIPPING, denote that the Town, when it received its Name, was a Market Town; they come from the Saxon *cýpan*, *ceþpan*, to buy or sell; So *Chippenham*, *Chippingwiccomb* and *Cheapside*. And hence, as Bishop Gibson observes, may come *Chop*; as to *chop* and *change*, also *Chapman* from *Cypman*; and perhaps *Shop* may have some Relation hereupon. Hence may also be derived the Names of the Swedish and Danish Towns ending in *Copen*; as, *Ny-Copen*, i. e. New Market.

CLIFF, or CLIVE, whether at the Beginning or Ending of a Word, signifies a *Cliff*, i. e. a steep Place, a *Rock*, from the *Saxon Clif*, which comes from the *Latin Clivus*.

COMP, at the Beginning of Words, and COMB at the Ending, denote the *lower Situation of a Place, or a Valley*, from the *British Kum*, which is a Word of the same Signification; as, *Melcomb Regis*, &c.

COT, COTE, COAT, whether at the Beginning or Ending of the Names of Places, denote a *Cote, Cottage*, or little House, from the *Saxon Cot*, a little House; whence *Cot-feta*, he that dwells in a *Cottage*. And *Sheep-Cote*, the Place where Sheep lie. *Cotswold*, a Place in *Gloucestershire*, is so called from the Abundance of Sheep Cotes there.

Crag, is a *British Word*, and denotes a *craggy Rock*.

DEN, was added to the Names of Places that were situated in Vallies or in Woods: For the *Saxon Den* denotes a *Valley*, or a *woody Place*. So *Tenderden*, *Biddenden*, *Marden*, &c.

The Syllable EN, in the Middle of the Names of Places, is a Contraction of the *Saxon Wara*, i. e. *Dwellers, Inhabitants*; for the City which we call *Canterbury*, the *Saxons* called *Cant-wara-burb*. And EN at the End of a Word, denoting the *Inhabitants* of a Place, seems to be of the same Original; for whom we call *Londoners*, the *Saxons* call *Lunden-wara*; So *Marshers*, i. e. the *Inhabitants* of the *Marshes*, they called *Merse-wara*. Unless any one had rather derive this Ending from the *Gothick Wair*, a Man; as, *Lundenwer*, by Contraction *Lundoner*, *Londoner*, i. e. a Man of *London*.

Words ending in ERNE, or ERON, are derived from the *Saxon Ern*, *Earn*, a secret Place to put any Thing in. Hence comes *Ink-ern*, i. e. a little Vessel into which we put *Ink*, for which we corruptly write *Ink-Horn*, as the Right Reverend Bishop *Gibson* has very justly remarked.

EYE, Ea, Ee, these ending Syllables differ in three Respects, 1. Either as they come from the *Saxon Ig*, an Island (G being melted into Y) as, *Ramsay*, *Marsay*; whence it is plain, that, if Y signifies as much as our Word *Island*, we are guilty of a *Tautology*, when we say *Ramsay Island*, *Marsay Island*, *Jersay Island*. 2. They either come from the *Saxon Ea*, a Water, a River, &c. Or, 3. From *Leag*, a Plain Field.

FLU

FLET, *Fleet, Flot*, signify a *Ditch*, where the Tide comes, a *Gulph* or *Bay*: Hence *Fleetditch*, &c.

GATE, in the Names of Places, denotes a *Way*, or *Path*; as, *Highbgate*, i. e. *The High Way* or *Road*, &c.

HAM, whether at the Beginning or Ending of the Word, signifies a *House* or *Habitation*, or *Home*, &c. as, *Eastham*, *Westham*, &c. So *Hamweard*, i. e. *Homesward*.

HOLME, *Howme*, whether used alone (for there are several Places which are called *the Holmes*) or joined with another Word, signify an *Hill* or *Isle*, encompassed with little Brooks or Rivers. So *Stepholme*, *Flatbolme*.

HOLT, whether at the Beginning of a Word, as, *Holton*, or at the Ending, as, *Cherry-bolt*, *Apple-bolt*, is a certain Sign that that Place did formerly abound with Woods.

HYRST, *Hurst*, *Herst*, come from the Saxon *Hyrst*, a *Wood* or *Forest*.

HOW, *Hough*, seem to denote the lower Situation of a Place. So *How-gate*, i. e. a *Low Way* much beaten, &c. Perhaps hence comes *Holland*, as it were, *Howland*, i. e. *Low-land*.

INGE, signifies a *Meadow*, and *Meadows* are now called in some Parts of England the *Inges*.

LADE, *Lode*, signify the Mouth of a River, or the Passage, from the Saxon *Lade*, a Purging or Emptying; as in *Crekade*, *Framlade*, *Lechlade*, &c. because thereabouts the Water empties itself into the Sea, or into some greater Rivers.

LEY, *Lee*, *Leg*, *Lay*, whether at the Beginning or Ending of a Word, come from the Saxon *Leag*, a plain Field, or Pasture Ground: The *g* being softened.

LOWE, *Loe*, come from the Saxon *Hlewe*, or *Hleaw*, a Hill, or *Hillock*; as, *Houndslow*, i. e. a Hill of Dogs, or Hill fit for Hunting.

MARSH, *Mars*, *Mas*, come from the Saxon *Merse*, a Marsh or Marshy Place.

MAER, *Mere*, in the Names of Places, either at the Beginning, Middle, or End signify a Marshy Place, from the Saxon *Mere*, a Marsh, &c.

NESSE, or NESS, at the End of the Name, denotes the Place to be, or to be near a Promontory, called in Saxon, *Nasse*, *Nasse*, *Nese*, from its Resemblance to a Nose.

OVER,

OVER, whether at the Beginning or End of the Names of Places, denotes commonly the Situation of the Place to be near the Bank of some River; from the *Saxon*, *Ofer* or *Ofre*, a *Drink* or *Bank*, as, *Brownsfer*, &c. But if there be any neighbouring Town, that has *nether* prefixed to it, then you may derive that *Over* from the *Saxon*, *Ufer*, i. e. *upper*, in Opposition to *nether* or *lower*.

FREST and *Pres*, as in *Preston*, *Presbury*, seem to come from the *Saxon* *Priost*, a *Priest*, *O* being thrown out, as it often happens, for *Derby* was formerly written *Deoraby*.

RIG, *Ridge*, seem to denote the hanging Side, or Steepness of a Hill, as in *Lindridge*, *Cotheridge*, *Waldridge*, &c.

SEL, denotes the Greatness of the Thing to which it is prefixed; as, *Siltun*, i. e. a *great Town*; So *Selwood*, i. e. a *great Wood*. For *Sel* in the *Saxon* signifies *Good* or *Large*, &c. as, *Silly*, &c.

STEAD, and *Sted*, signify *Place*: Except in the Names of Towns that are nigh Rivers, when perhaps it may be better derived from the *Saxon* *Statbe*, a *Shere*, a *Bank*, a *Haven*, &c.

STOWE, or *Stoe*, from the *Saxon* *Stowe*, a *Place*; as, *Godstowe*, i. e. a *Place* dedicated to *God*.

THORP, *Throp*, *Threp*, *Trcp*, *Trop*, come from *Thorpe*, a *Village*.

TWN, *Ton*, signify a *Town*, *Village*, &c. This perhaps comes from the *Saxon* *Dun*, because the Towns were formerly built on Hills.

WEALD, *Wald*, *Walt*, signify a *Wood*, *Forest*, &c.

WERTH, *Weorth*, *Wyrth*, come from *Weorthig*, a *Village*, *Street*, &c.

WIC, or *Wich*, as in *Dunwich*, *Harwich*, comes from the *Saxon* *Wic*, which signifies a *Bank*, a *Shore*, a *Fort*, &c.

WIN, at the Beginning of the Names of Places, comes from the *Saxon* *Wiz*, a *Battle*, or *Fight*, and denotes that some Battle was fought there.

WIS, denotes the Western Situation of the Place; as, *Wisegethi*, i. e. the *Western Goths*.

WYRT, *Wert*, *Wyrđ*, come from *Wyrđ*, an *Herb*, &c. Perhaps as Bishop *Gibson* conjectures, hence comes the *Word Root*, which ought to have been written *Wrote*.

PART III.

CHAP. I.

Of the Syntax.

WE are now come to speak of that Part of *Grammar* which treats of the *right* placing or joining of Words together in a Sentence called *Syntax*. But the *Syntax* or Construction of the Noun, being chiefly performed by the Help of the *Prepositions*, and I having in every Chapter given an Account of what more particularly relates to each Part of Speech, there is not much left for me to say on this Head.

* The *Substantive* that *is*, *does*, or *suffers*, comes before the *Verb*: As, *I am*, *Peter loves*, *the Men read*: *The Book is read*.

Except. 1. In an *Interrogative Sentence* (when a Question is asked) where the *Substantive* is put after the *Verb*: As, *Is John at Home?*

If there be an *Helping Verb*, then the *Substantive* comes after that; as, *Does Peter love?* *Will you read?*

If there be two *Helping Verbs*, then the *Substantive* is set after the first of them: As, *Could he have done it?* *Might Charles have brought it?*

Except.

Except. 2. In an *Imperative* or *Commanding* Sentence, where the *Substantive* is likewise set after the *Verb*: As, *Burn Thou, Burn Ye.*

3. Also when the *Verb* is used by way of *Yielding* or *Concession*: As, *Had I [if I had] known, he should not have done it. Were I a bad Man, &c.*

4. The *Substantive* or *Nominative Word* is put after the *Verb*, when, *there*, is set before the *Verb*: As, *There came a Man to me: There was the Boy in the Dirt: There is Heat in the Sun, i. e. Heat is in the Sun.*

5. When the *Substantive* or the *Nominative* is more particularly denoted or pointed at, we often set, *it*, before the *Verb*, and put the *Substantive* after it: As, *It was John that spoke last; It was the Glass that fell.*

Sometimes the *Substantive* is also set after the *Verb*, when none of these foregoing Exceptions happen: As, *Then followed the General, &c. Says I, for I say; said he, for he said; Peter writes and so do I, i. e. and I do so, &c.*

* When the *Genitive Case* and another *Substantive* come together, the *Genitive Case* is always put first: As, *John's Horse*, not, *Horse John's.*

Concerning the Construction of the *Adjective*. See Chap. IX.

* The *Article, a*, is joined only to *Substantives* of the *Singular Number*; *the*, to *Substantives* either *Singular* or *Plural*. See Chap. VII.

* The *Pronoun* has two *States*: The foregoing *State* which goes before the *Verb*, unless in those *Cases* where the *Substantive* does not. See the *Exceptions* just mentioned.

* The following *State* follows the *Verb* or *Preposition*: As, *The Master loves me*; not *I*. But, *whom*, is generally placed before the *Verb*; as, *he is the Man whom I saw.*

* But after the Verb *Am* or *Be*, the *Foregoing State* of the Pronoun is used: As, It is *I*, not *Me*. See Chap. X.

The Word that answers to the Question, *Who is?* *Who does?* *Who suffers?* Or, *What is?* *What does?* *What suffers?* is the *Substantive* to which the *Verb* relates, and is called the *Nominative Word*. As, *I love*, who loves? *I*, that is the *Nominative Word*. *We read*, who reads? *We*, Where *We* is the *Nominative*. The *Book is read*, What is read? *The Book*, here *Book* is the *Nominative Word*.

N. B. When we speak of *Persons*, the Question is to be made by *Who*; when we speak of *Things*, it is to be made by *What*.

This *Nominative Word* is what the *Latins* call the *Nominative Case*.

* But not only Nouns and the *Pronouns Substantive*, but whatever denotes that which *is*, or *does*, or *is done*, is accounted a *Nominative Word* to the *Verb*.

So the *Verb* put *infinitively*, that is, with the *Preposition To* before it, often tells *what is*, *does*, or *suffers*, and therefore is a *Nominative Word* to the *Verb*; as, *to play will please*, what will please? *To play*; therefore *to play* is as a *Nominative Word* to the *Verb please*. *To laugh will fatten*. And so may any Sentence, that shews *what is*, *does*, or *suffers*, be as a *Nominative Word* to the *Verb*: As, *That the Sun shines is clear*, or *it is clear that the Sun shines*; *What is clear?* *That the Sun shines*; Therefore, *that the Sun shines*, is as a *Nominative Word* to the *Verb*, *is clear*. So in the following Example, *An honest and sincere Mind, and a hearty Desire and Endeavour to do the Will of God*, is the greatest *Security and best Preservative against dangerous Errors and Mistakes in Matters of Religion*. *What is the greatest Security?* &c. *An honest and sincere Mind, and a hearty Desire, and Endeavour to do the Will of God*; Here, *an honest and sincere Mind, and a hearty Desire, and Endeavour to do the Will of God*, is as a *Nominative Word* to the *Verb IS*.

If a *Verb* put *infinitively* (that is with the *Preposition to*, before it) or if a Sentence be as a *Nominative Word* to a *Verb*, we usually set the *Verb* infinitive, or the Sentence, after the other *Verb*, and put *IT* before it: As, *IT is an evil Thing to Lye*, i. e. *to Lye is an evil Thing*. *IT is the Custom*

Custom of Boys to neglect their Books, i. e. to neglect their Books is the Custom of Boys.

So likewise when the *Nominative Word*, or the *Substantive* to which the *Verb* relates, is left out or understood, we put *IT* before the *Verb*: As, *It Rains, it Snows, it Thunders*, &c. Where *Rain*, or *Cloud*, or some other Word is understood: For there can be no *Verb* that signifies *Being, Doing, or Suffering*, but what refers or has Relation to some *Person* or *Thing*, that *is, does, or suffers*.

This Manner of Expression is rendered in *Latin* by a Verb, which they call an *Impersonal*, but *why, or how rightly* it is so called, we have shewn in our *Explanation of the COMMON GRAMMAR*.

* The Verb must be of the same *Number* and *Person* as the *Nominative Word* or *Substantive* is of, to which it relates; as, *Peter loveth, Men love*.

Where you see *loveth* is of the *Singular Number*, and of the *third Person*, because *Peter* is so: *Love* is of the *Plural*, because *Men* is so. See Chap. XI.

Now *Peter love*, or *Men loveth*, would be false *Grammar*. So, *I art, we am, ye is, thou are*, is false *Grammar*; for we ought to say, *I am, We are, thou art, ye are*, &c.

* But when two *Substantives Singular* are joined together, they speak of more than one, and so, being of the *Plural Number*, must have a Verb *Plural*; as, *Robert and Mary love*, not *loveth* or *loves*.

1. For *I* and *another* is as much as *We* the first *Person Plural*.

2. *Thou* and *another* is as much as *Ye* the second *Person Plural*.

3. *He [She or It]* and *another* is as much as *They* the third *Person Plural*.

Some-

Sometimes the Verb may be put in the Singular Number, when there are two Substantives; as, *His Justice and Goodness was great*: But then here, *was great* is left out in the first Sentence; as, *His Justice was great, and his Goodness was great*.

Likewise though the Noun be of the Singular Number, yet if it comprehend many Particulars, the Verb may be put in the Singular or Plural Number; as, *The Committee has examined the Prisoner*, or, *The Committee have examined the Prisoner*: Where *has* is of the Singular Number and *have* of the Plural.

Where, in the first Example, the Verb, *has*, is of the Singular Number, because the Substantive, *Committee*, is so; and, in the second Example, the Verb, *have*, is of the Plural Number, because the Substantive includes more than one Person. So, *Part is gone*, *Part are gone*.

Sometimes the Endings *Est*, *Eth*, or *S* of the Verb are left out after the Conjunction, *if*, *that*, *though*, *although*, *whether*, &c. As, *If the Sense require it*, for, *If the Sense requireth or requires it*. He will dare, *though he die for it*; that is, *though he dieth or dies for it*. These Endings of the Person of the Verb are also sometimes left out after some other Conjunctions and Adverbs, especially when the Verb is used in a Commanding or Depending Sense.

* *Not*, the Adverb of denying, is put after the Verb; as, *It burned not, it did not burn, it burned me not*.

We shall just take Notice that a Sentence or Saying is either *single* or *compounded*.

* A single Sentence is that which has but one Verb Finite in it; as *Life is short*.

By a Verb Finite, you are to understand any Verb but what is put infinitively, i. e. that has *To* put before it; as, *to love*, *to read*.

* A compounded Sentence is when two single Sentences are joined together by some Cople or Tye: So then, in a compounded Sentence, there is,

1. One simple or single Sentence; as, *Life is short*.

L

2. Another

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2. Another single Sentence after it; as, *Art is long.*

3. Between these two a *Cople* is put to join them together; as, *Life is short, and Art is long. Life is short, but Art is long.*

The *Coples* are *Conjunctions*, whose only Use is to join two Sentences together; as, *And, &c.*

2. A Relative Word, or a Word which fetcheth back a foregoing *Substantive*; as, *who, which, that.*

3. A Comparative Word whereby two Things are compared together; *so, as, such, so many, as many, more than.*

Examples where a Conjunction is the Cople; *Peter died, and so did John; Will you play, or will you not?* Examples where a Relative is the Cople; as, *This is the Man which [Man] I saw; He is the Man that stole the Horse; This is the Boy who came to our House.*

Examples where a Comparative Word is the Cople; as, *As you do so will I; I eat more than he; I heard such a Story as you never heard in your Life.*

Questions relating to the First Chapter.

Q. *What is Syntax?*

A. It is a right Joining of Words in a Sentence.

Q. *Where is the Nominative Word, or the Substantive that the Verb relates to, to be placed?*

A. Before the Verb: As, *I love, thou readeſt.*

Q. *Is it always placed before the Verb?*

A. No: For in an *Interrogative Sentence*, or where a Question is asked, the *Nominative Word* is placed after the Verb; as, *Are you the Boy? Is Peter alive? Does he read well?*

2. In an *Imperative* or *Commanding Sentence*, the *Substantive* is also set after the Verb: As, *Burn thou, Read ye, &c.*

3. In a Conditional or yielding Sense: As, *Say I, had I read the Book, &c.*

4. When the Word, *THERE*, is set before the Verb, the *Nominative Word* follows it: As, *There was a Noise, i. e. a Noise was.*

5. Also when, *IT*, is put before the Verb: As, *It was John, &c.*

Q. *How*

Q. How is the Genitive Case to be placed?

A. Always before the other Substantives; as, *The Master's Horse.*

Q. How is the Article A to be placed?

A. Only before Substantives of the Singular Number; as, *a Man, a Boy*, not *a Men, a Boys.*

Q. How is the Article the, to be placed?

A. Before Substantives either of the Singular or Plural Number; as, *The Man, the Men, the Boy, the Boys.*

Q. How is the Pronoun to be placed?

A. The *Foregoing State* of the Pronoun is to be placed before the Verb: But the *Following State* after the Verb or Preposition; as, *I love, We love, love me, love us, to me, to us.*

Q. Is the Foregoing State of the Pronoun never placed after the Verb?

A. Yes. When a *Question* is asked in a commanding Sentence, &c. as, *Am I, Is He, Fight Thou*, &c. But more particularly it goes before and follows the Verb *Am* or *Be*; as, *I am, I am He*, &c.

Q. What do you mean by the Nominative Word?

A. The Word that answers to the Question, *Who* or *What* is, does, or suffers; as, *Who is good? Thomas*, &c.

Q. Is not the Verb put infinitively, and sometimes a Sentence, counted as a Nominative Word to the Verb?

A. Yes. As, *to Lye is shameful.*

Q. How must the Verb agree with the Nominative Word?

A. It must be of the same Number and Person, that the Nominative Word is of. For Example, *Thou lovest*, *Thou* is the Second Person Singular, therefore *lovest* must be so too; for *thou lovest*, or *love* would be false Grammar.

Q. If two Substantives Singular come together, how must the Verb be put?

A. It must be put in the Plural Number; as, *Peter and John fight.*

Q. How shall I know what Persons they are of?

A. *I* and another is as much as *We*.

Thou and another is as much as *Ye*.

He and another is as much as *They*.

And *We* is the first Person, *Ye* the second, and *They* the third Person Plural.

Q. *Is not the Verb sometimes of the Plural Number, though the Nominative Word be of the Singular?*

A. Yes: If the *Substantive* be a *Collective* Noun, or a Noun of Multitude, that is, comprehends or includes many Particulars in it. As, *Part are*, or *Part is*; *the Multitude are very noisy*, or *is very noisy*,

Q. *What is a single or simple Sentence?*

A. A single Sentence is, that which has but one Verb Finite.

Q. *What is a Verb Finite?*

A. Any Verb that has not the Preposition, *to*, before it expressed or understood.

Q. *What is a Compound Sentence?*

A. A Compound Sentence is, when two single Sentences are joined together by some Cople or Tye: As, *Life is short* and *Art is long*.

Q. *What Words are those that couple or join Sentences together?*

A. A *Conjunction*; a *Relative Word*, or a Word that has Relation to some other Word in the Sentence; as, *Who*, *which*, *that*: Lastly, a *Comparative Word*, or a Word whereby two Things are compared together; as, *So*, *as*, &c.

Q. *Whence comes the Word Syntax?*

A. From the *Greek* Preposition *Syn* together, and *Taxis*, Ordering or Ranking. In *Latin* it is called *Constructio*, from *Con* together, and *Stru&io* Building, or a Setting Things in good Order.

Q. *Whence comes Nominative?*

A. From *Nominare* to Name.

Q. *Whence comes Finite?*

A. From *Fixitus* bounded, because a *Verb Finite* is bounded by Number and Person.

CH A P. II.

Of Transposition, or the Transplacing of Words and Sentences.

THE Syntax, or the Construction of Words into Sentences, may be distinguished into two Kinds: 1. That which is *Natural* and *Regular*; or, 2. That which is *Customary*

mary and *Figurative*. That *Syntax* may be called *Regular*, which is according to the natural Sense and Order of the Words. *Customary* or *Figurative Syntax*, is that which is used in the Forms of Speech peculiar to several Languages; wherein Words are put together according to a *Metaphorical* or borrowed Sense of them: As, *To break a Jest, to be brought to Bed, to take one's Heels and fly away, &c.* The natural Order also of the Words is changed or transplaced: For in *English*, as well as in *Latin*, the Words of a Sentence are not always placed in their natural Order, as they lie in Sense, but are put into such an Order, as will sound sweetest to the Ear, yet so that the Sense be not thereby darkened or rendered obscure: For *Perspicuity* or *Clearness* is the chief Excellence of Speech. If so, we may take Notice of a very great Fault some Persons are too guilty of, who are for writing of Phrases, before they are acquainted with common Expressions; it must be *Phrase Latin* or *Phrase English*, i. e. *Bembaſt Latin* or *English*. But this is no new Fault, since *Fabius* says, there was a certain Instructor of Youth, who used to order his Scholars to obscure or darken what they would say, making Use of the *Greek Word* Ἐσβρίσκον, i. e. *ſpeak obscurely*; hence that extraordinary Commendation, *So much the better, (or admirably performed) for I understood not a Word of it.*

* *Transpoſition* is the Putting the Words in a Sentence, or Sentences, out of their natural Order, that is, Putting Words or Sentences before, which should come after, and Words or Sentences after, which should come before.

The *Subſtantive* is often put out of its Place, especially when *There*, or *It*, is set before the *Verb*; as, *There was a Man*, i. e. *A Man was*; *It is the Cuſtom*, i. e. *The Cuſtom is*.

So always in an Interrogative Sentence.

So *Adjectives*, especially if a *Verb* come between the *Subſtantive* and the *Adjective*; as, *Happy is the Man, for the Man is happy.*

The *Preposition* is frequently transplaced ; as, *Whom do you dine with ?* For, *With whom do you dine ?* *What Place do you come from ?* For, *From what Place do you come ?*

But I shall not stand to speak of the Transposition of each Part of Speech, but shall give you a Period or two ; whence our Youth may consider how it is not in the *Latin* alone, that Words and Sentences are thus transposed, but that we are somewhat guilty of this Custom, though not in so great a Degree : And this, by the Direction of their Master, may serve to put the Lads upon reducing the *English*, that is given them for their Exercise, into its natural Order before they attempt to turn it into *Latin*. But we shall first observe one Thing, which is, that the best and clearest Writers have the fewest Transpositions in their Discourses : And that they are more allowable in *Poetry* than in *Prose*, because it is there generally sweeter and more agreeable to the Ear. For Example : *Any Thing, though never so little, which a Man speaks of himself, in my Opinion, is still too much.* The natural Order is thus : Any Thing is too much, in my Opinion, which a Man speaks of himself, though never so little. So : *This is the Word of Faith which we preach, that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath raised him from the Dead, thou shalt be saved.* The natural Order is thus ; *This is the Word of Faith which we preach, that thou shalt be saved, if thou shalt confess, &c.* So : *It cannot be avoided, so long as there is Weakness on Earth, or Malice in Hell, but that Scandals will arise, and Differences will grow in the Church of God ;* The natural Order is thus : *It cannot be avoided, but that Scandals will arise, and Differences will grow in the Church of God, so long as, &c.*

So ; ——— Yet not the more,
Cease I to wander where the Muses haunt
Clear Spring, or shady Grove, or sunny Hill,
Smit with the Love of sacred Song ; but chief
Thou Sion, and the flow'ry Brooks beneath
That wash thy hallowed Feet, and warbling flow,
Nightly I visit, &c.

The natural Order is thus : Yet smit with the Love of Sacred Song ; I cease not to wander, &c. But chief, I nightly Visit thee *Sion*, &c.

So ; O *Woman*, best are all Things as the Will
Of God ordain'd them, his creating Hand
Nothing imperfect or deficient left
Of all that he created, much less *Man*.

The natural Order is thus, O *Woman*, all Things are
best as the Will of God ordained them, his creating Hand left
nothing imperfect or deficient of all that he created, &c.

Of *Man's* first Disobedience, and the Fruit
Of that forbidden Tree, whose mortal Taste
Brought Death into the World, and all our Woe,
With Loss of Eden, till one greater Man
Restore us and regain the Blissful Seat,
Sing, Heavenly Muse, &c.

The Order is thus : *Heavenly Muse*, Sing of *Man's* first
Disobedience, &c. But we shall conclude this Chapter of
Transposition with this Caution, that he, who would write
clearly and plainly, must observe natural Order as much as
in him lies ; yet not so strictly, as wholly to neglect the
Transposition of Words, since sometimes he will be obli-
ged to transplace them, in order to render them more mu-
sical and harmonious. But the Imitation of those Writers
who write the most sweetly and agreeably will be the best
Guide and Director in this Case.

Questions relating to the Chapter of Transposition.

Q. What is *Transposition* ?

A. A Placing of Words out of their natural Order in a Sentence.

Q. Why do they place the Words out of their natural Order ?

A. To render the Words more harmonious and agreeable to the Ear.

Q. May we then misplace all Words in every Sentence as we please?

A. No, not always; but we must in this, as in all other Things, follow the Use of the best Speakers.

Q. Whence comes the Word Transposition?

A. From Transpositio, or a Putting beyond, or out of the natural Place.

C H A P. III.

Of the Ellipsis, or the Leaving out of Words in a Sentence.

* **W**Hatever Words may be as well understood when left out, as they would be if they were mentioned, may be left out in a Sentence.

* Words may be left out upon four Accounts.

I. When a Word has been mentioned just before, and may be supposed to be kept in Mind, when it is often left out, As, *Cæsar came, and saw, and conquered*; where you need not say, *Cæsar came, Cæsar saw, and Cæsar conquered*: So *ye have eaten more than we*, i. e. *than we have eaten*. *This Book is the Master's*, i. e. *Book*. *Whose Horse is this?* *Ours*, i. e. *Our Horse*.

Therefore in a *Relative Sentence* (a Sentence having *who*, *which*, or *that*, in it) the *Antecedent* [foregoing] Word is seldom repeated: As, *I bought the Horse which you sold*, i. e. *which Horse*, &c. *The Wine is bad which you sent me*, i. e. *which Wine*, &c. *What Words I spoke, those I deny*, i. e. *those Words*, &c.

II. When any Word is to be mentioned straight or presently, if it can be well understood, it may be left out in the former Part. As *I ever did, and ever will love you*, i. e. *I ever did love*, &c. *Drink ye White or Red Wine*, i. e. *Drink*

Drink ye White Wine, or, &c. The best of the Churches is Paul's, i. e. the best Church of the Churches is Paul's Church; Or to put it into the natural Order; Paul's Church is the best Church of the Churches.

III. When the Thought is expressed by some other Means; as, *Who is he?* Pointing to a Man, you need not say, *What Man is that Man?*

IV. Those Words which, upon the mentioning of others, must need be supposed to be meant, may be left out; as, *When you come to Paul's then turn to the left,* every Body knows you mean *Paul's Church*, and the *Left Hand*, therefore those Words need not be expressed. The Preposition, *to*, is often left out; as, *Reach me the Book*, for *Reach the Book to me.* *Hand* is often left out; as, *turn to the Right, turn to the Left* i. e. *to the Right Hand, to the Left Hand, &c.*

Thing, and *And*, are frequently left out when they may be understood: As, *It is hard to travel through the snow,* i. e. *It is a hard Thing, &c. It is easy to do so,* i. e. *It is an easy Thing or And, &c.*

The Cople, *that*, is oft left out in a Compound Sentence, &c. as, *I desire (that) you would write for me. I think I saw him,* i. e. *that I saw, &c.*

The Relatives *that, which, who, whom*, may be omitted or left out; as, *This is the Man I killed,* i. e. *that, or whom. Give me the Horse you stole,* i. e. *which you stole, &c. Is this the Man ye spoke of?* i. e. *of whom ye spoke.*

Sometimes a whole Sentence is left out: For Example; *It is our Duty to pay a Respect and Deference, as to all those that are virtuous and courageous, who design for the Good and Advantage of the Government, and (who) serve or (who) have served it in any of its Interests; so (it is our Duty to pay a Respect and Deference) to those also who bear any Office or Command in the State.*

I will give you an Instance or two of Transposition, and of the Ellipsis or Suppression together. *As the delicate Ear of the Artist can quickly discover the least Fault in his Musick; so, would we take as much Care in detecting and censuring our Vices, we might, from the least and most trivial Matters, make several Observations that would be much to our Advantage. From the moving of our Eyes, for Example; from the merry or*

sorrowful Air of our Countenances, &c. we might easily judge what is handsome and becoming us, and what is repugnant to the Rules of our Duty. That is: As the delicate Ear of the Artist can quickly discover the least Fault in his Musick; So [if] we would take as much Care in detecting and censuring our Vices, we might make several Observations from the least and most trivial Matters, that [i. e. Observations] would be much to our Advantage. But I shall give you something for an Example of this Preposition, We might easily judge what is handsome and becoming, and we might easily judge what is repugnant to the Rules of our Duty from the moving of our Eyes, from the merry or sorrowful Air of our Countenance, &c.

How useful and necessary this Doctrine of the *Ellipsis* or *Suppression* of the Words is, both for the understanding the Genius of the *Latin*, and that of any other Language, will easily appear to any considering Persons; since there are abundance of Expressions which we could have no Sense of, if they were not resolved after this Manner: And though I would have nothing allowed for a *Rule*, without sufficient Authority; yet we may now and then, to gratify an ingenious Mind, indulge ourselves in a probable Conjecture. For Example, how would a Lad or Foreigner know how to render, *I'll on*, into any Language, unless he were first informed that, *I'll on*, is as much as, *I will go on*? So it is an easy Matter to tell a Lad that in, *quid agis*? *Quid* is *Latin* for *what*; and in, *quid ita*? that *quid* is *Latin* for *why*; and the Lad must believe it, because the Master says so, though he finds himself puzzled to reconcile it to his own Mind, how the same Word should signify *what* and *why*: But it would be a greater Satisfaction to an ingenious Mind, if you acquainted him *how* or *why* it was to be so construed: E. G. *quid agis*, i. e. tu, *agis quid negotium*? *You do what Business*? in *quid ita fecisti*, i. e. *Ob quid negotium tu ita fecisti*? *For what Thing did you do that*? *For what Thing*, i. e. *Why*? So in like Manner, I should have a clearer Notion of *Quamobrem*, if you said it was a Composition for *Quam ob rem*, i. e. *Ob quam rem*, for *what Thing* or *Reason*, than if you said it was an *Adverb*, and signified *wherefore*, and gave me no farther Reason for it.

But

But

But he that has a Mind to be better acquainted with the Doctrine of the *Ellipsis*, as it relates to the *Latin* Tongue, may consult *Sanctius's Minerva*, and the judicious Notes of the Learned *Perizonius* thereupon : Or else an *Explanation* of the *Syntax* in our *Common Grammar*, wrote by my worthy Friend the Reverend Mr. *Parsel*, late *Master* of *Merchant-Taylor's School* : Printed for Mr. *Bonwick* in *St. Paul's-Church-Yard* : In which Book the Reader will find a very rational and ingenious Account of the Rules of the *Latin Syntax* : And indeed the acquainting Lads with the Reasons of Things, and to let nothing pass, before they have attained a tolerable true and just Notion of it, would be of more Service to them towards the Exercise of their Reason, than the Knowledge of Thousands of *Latin* and *Greek Words*. And as the Knowledge of Things is far more preferable than that of Words ; so the Words will be but poorly understood, unless we are also instructed in the Knowledge of the Things they are used to denote or express.

Questions relating to the Fourth Chapter.

Q. What is *Ellipsis*?

A. The Leaving out of Words in a Sentence.

Q. May we leave out what Words we please in a Sentence?

A. No.

Q. Upon what Account may Words be left out?

A. I. When a Word has been mentioned just before, and may be supposed to be kept in Mind, then it is oft left out. Therefore in a Relative Sentence [or in a Sentence that relates to some other] the Antecedent [or foregoing Word] is seldom repeated ; as, *I bought the Books, which [Books] be there.*

II. When any Word is to be immediately mentioned, if it can be well understood, it may be left out in the former Part ; as, *Drink ye Red [Wine] or White Wine ?*

III. When the Thought is expressed by some other Means : As, pointing to a Man, you need not say, *Who is that Man ?* But *who is that ?*

IV. Those Words which, upon the mentioning of others, must needs be supposed to be meant, may be left out; as, *When you come to Paul's then turn to the Left*; every body knows you mean *Paul's Church*, and the *Left Hand*, therefore these Words need not be expressed.

Q. *Whence comes the Word Ellipsis?*

A. From the Greek Word *Ellipsis*, an *Omission*, or *Leaving out*.

Q. *Whence comes Suppression?*

A. From *Suppressio*, as it were, the Stopping or Keeping the Word out of a Sentence.

Q. *Whence comes Antecedent?*

A. From *Antecedens*, foregoing, or going before.

C H A P. V.

Of the Points or Pauses in a Sentence.

THE Method of distinguishing the Sense, in a Sentence, properly belongs to that Part of *Grammar* that is called *Syntax*. For in a Sentence, not only its *Structure* or *Order* is to be regarded, but also *Distinction*. For the Use of Stops is not only to mark the Distance of Time in pronouncing, but also to prevent any Confusion or Obscurity in the Sense, by distinguishing *Words* from *Words*, and *Sentences* from *Sentences*. But how this Distinction is to be made, is not yet very thoroughly agreed upon among the *Learned*: For you will scarce meet with any two, even *Learned Men*, who shall distinguish a Paragraph by the very same Points. And indeed it is not much Matter whether we do so or no, provided we take Care so to distinguish Words and Sentences, as, not to darken the Sense, or transgress any known, easy, and plain Rule: Namely, when a Question is asked, not to make this Mark (?), and at the Ending or Conclusion of an Assertive Sentence, not to put this Mark or Point (.)

Distinction of a Sentence, is either of a Sentence written, or pronounced.

The

The Points or Stops, that direct what Kind of Pause is to be observed, are four: *A Comma* (,) *A Semicolon* (;) *A Colon* (:) *A Period* or full Stop (.)

Note. Of these we shall immediately treat, after having taken Notice, that *Writing*, being the Picture or Image of *Speech*, ought to be adapted unto all the material Circumstances of it; and consequently, must have some Marks to denote these various Manners of Pronunciation: Which may be sufficiently done by these six Kinds of Marks or Points.

* 1. *Parentbesis.* 2. *Paratbesis.* 3. *Erotesis.* 4. *Ecphonesis.* 5. *Emphasis.* 6. *Irony.*

Some do also add *Hyphen*, but of that we shall treat in the *Orthography*.

1. *Parentbesis* or *Interposition* serves for the Distinction of such an additional Part of a Sentence, as is not necessary to perfect the Sense of it; and is usually expressed by the inclosing of such Words betwixt two curve or crooked Lines, (). As, *Your Kindness to me (which I account a very great Happiness) makes me undergo, &c.*

Note. Some do use this Point wrong, when they include as *I think, as I say, &c.* in this Point; where it is sufficient to set only a *Comma*, or at most a *Semicolon* on each Side. We ought also to take Care that our *Parentheses* be not too frequent or too long, nor crammed one into another, for that obscures and darkens the Sense.

2. *Paratbesis* or *Exposition* is used for Distinction of such Words as are added by Way of Explication, or of Explaining something that precedes or goes before, and is usually expressed by inclosing such Words between two Angular Lines, []. As, *Angular Lines [Brackets] mark the Point called a Paratbesis.*

3. *Erotesis* or *Interrogation* is a Kind of *Period* for the Distinction of such Sentences as are proposed by Way of *Question*.

Question, and is usually thus marked (?). As, *does he yet doubt of it?*

4. *Ecpbonefis*, *Admiration* or *Wonder* and *Exclamation*, is a Note of Direction for raising the Tone or Voice, upon Occasion of such Words, denoting some vehement Passion; and is marked thus, (!). As, *O the Folly of Men!*

Note. Some do often omit this Note; and they had better do so, than in such Sentences to make a Note of *Interrogation* as some do.

5. *Emphasis* is used for the Distinction of such Word or Words, wherein the Force of the Sense doth more peculiarly consist, and is usually expressed by putting such Kind of Words into another Character, as the *Italick*, &c. Some do also express it by beginning the Word with a *Capital* or great Letter: Wherefore, for the better keeping up the Use of *Distinction Emphatical*, one ought not promiscuously to write every Noun with a great Letter as is the Fashion of some now a-days. But we shall in the *Orthography* lay down some Rules when to write Words with *Capital Letters*.

6. *Irony*, is for the Distinction of the Meaning and Intention of any Words, when they are to be understood by Way of *Sarcasm* or Scoff, or in a contrary Sense to that which they naturally signify.

N. B. And though there be not (for aught I know) any Note designed for this, in any of the instituted Languages, yet that is from their Deficiency or Imperfection: For if the chief Force of *Ironies* does consist in the Pronunciation, it will plainly follow, that there ought to be some Mark for Direction, when Things are to be so pronounced. As, *He's a special Fellow*: Suppose this Mark <.. I have lately learnt from a German Writer, that the Germans make Use of the Note of *Exclamation* turned up to mark the *Irony*; as, *O good Sir!* Which Mark may do very well.

The *Comma* is the shortest Pause or Resting in Speech, and is used chiefly in distinguishing Nouns, Verbs, and Adverbs. As, *A good Man, and Learned. To exhort, to pray. Sooner, or later, every Body must die.* It distinguishes also the

the Parts of a shorter Sentence: *As, Life is short, and Art is long.*

A Semicolon is the Mark of a Pause that is greater than a Comma, and less than a Colon. The proper Place for this Point is in the Subdivision of the Members or Parts of a Sentence: Ex. *As the Shadow moves, and we do not perceive it; or as the Tree grows, and we do not apprehend it: So Man, &c.* It is also of great Use in the distinguishing of Nouns of a contrary Signification: *As, Things domestick, Things foreign; publick Things, Things private; Things sacred and profane.*

A Colon is used when the Sense is perfect, but the Sentence not ended: *As, If you sing, you sing ill: If you read, you sing.*

The Colon is generally used before a Comparative Conjunction in a Similitude: Ex. *As the Ape commonly kills her young Ones by too much Fondling: So some Parents spoil their Children by too much Indulgence.*

Also if the Period runs out pretty long, the Colon is often made Use of.

A Period or full Stop is the greatest Pause, and is set after the Sentence when it is compleat and fully ended: *As, God is the chiefest Good.*

Questions relating to the Fifth Chapter.

Q. *Whence comes the Word Pause?*

A. From the Greek Παῦσις, *Pausti*, a Stop or Resting.

Q. *Whence comes Comma?*

A. From the Greek κόμμα, *Komma*, a Cutting off; because the former Word or Part of a Sentence is cut off from the following one.

Q. *Whence comes Colon?*

A. From κολόν, *Kolon*, a Member; because as the Body is divided into Members: So is a Period distinguished by these greater Members, a Colon, Semicolon.

Q. *Whence comes Semicolon?*

A. From

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A. From the *Latin* Word *Semi*, *half*, and the *Greek* κᶜλον, *Kolon*, a Member; the *Semicolon* denoting half the Pause or Resting in Speech of a *Colon*.

Q. *Whence comes Period?*

A. From Περίοδος, *Periodus*, i. e. a Going about, or as it were a Circle or Revolution of Words comprehended by some Ending.

Q. *Whence comes Parenthesis?*

A. From Παρίσθις, *Parenthesis*, Interposition, or a Putting between.

Q. *Whence comes Parathesis?*

A. From Παράσθις, *Parathesis*, Apposition or a Putting to; the Putting one Word to another to explain it.

Q. *Whence comes Erotesis?*

A. From Ἑρώτησις, an *Interrogation*, or Asking a Question.

Q. *Whence comes Ecphonefsis?*

A. From Ἐκφώνησις, *Ecphonefsis*, Exclamation.

Q. *Whence comes Emphasis?*

A. From ἐμφαίνω, *embaino*, to shew, or represent; it shewing some particular Force to be in the Word or Sentence.

Q. *Whence comes Irony?*

A. From Ἑρωνία, *Ironia*, a Pretending, &c. It meaning a Thing contrary to what it naturally signifies.



PART IV.

CHAP. I.

Of Orthography, or Orthoepey, treating of the Letters and their Pronunciation.

THIS Part * of *Grammar* ought to have been treated of first; but we have for some Reasons referred it to this Place. And here I cannot dissemble my Unwillingness to say any Thing at all on this Head; *First*, Because of the irregular and wrong Pronunciation of the *Letters* and *Words*, which, if one should go about to amend, would be a Business of great Labour and Trouble, as well as Fruitless and Unsuccessful. Many have been the Endeavours of this Kind, but it has been found impossible to stem the Tide of prevailing Custom. *Secondly*, Because the Multiplying of Rules, for the Pronunciation, rather confounds than helps the Learner: Since that Rule can be but of little Service, that admits of such a vast Number of Exceptions, as most of the Rules, commonly laid down, generally do. I have therefore often

* The Treating of this Part last, being found fault with, I shall, if there be another Edition, place it in its proper Place.

thought, that some other Way ought to be found out to render this Matter more easy and expeditious : And the only and best Way that I can think of is, the making of a Book, that shall contain all the Variety of Pronunciation, beginning with the *Syllables* and Words that are pronounced according to the most simple and natural Sound of the Letters, and thence proceeding gradually to *Syllables* and Words, that are pronounced otherwise than they are written, and contrary to the natural and genuine Sounds of the Letters. And this Book ought to contain not only single *Syllables* and *Words*, but *Sentences* and *Stories* : For, by the Coherence or Agreement of the Parts of the Sentence, the Sense of the Words is better perceived ; and, the Sense of the Words being known, the Pronunciation of them will be more easily and plainly understood. For Pronunciation being such a Thing, *quae nec scribitur, nec pingitur, nec eam hauriti fas est, nisi vivâ voce*, that is, which can be neither written nor painted, but must be learnt by Use, and the hearing of others pronounce : Such a Book as we have just mentioned, being first read by the Master to the Scholar, and then repeated by him, would, I believe, sooner instruct the Learner in the Pronunciation, than if he were left to guess at the Sounds of the Words by himself. But to proceed ;

* A Consonant is a Letter that cannot be founded without adding a Vowel before or after it ; as, *m*, which is founded as *em* ; *p*, which is founded as *pe*.

There are one and twenty Consonants ; *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z*. *y* is reckoned both as a Vowel and a Consonant ; for, when *y* follows a Consonant, it is a Vowel ; as, *dy* : But when it comes before a Vowel, it is a Consonant ; as, *Yes*.

But since of Letters there are made Syllables, and of Syllables Words, it will be convenient to explain what a Syllable is.

* A Syllable is the Sound of one or more Letters expressed in one Breath.

If there be one Letter in a Syllable, that Letter must be a Vowel; as, *A-men*: For a Consonant cannot make a Syllable without a Vowel; as, *Ab-bot*, not *b-bot*.

If a Word has but one Syllable, it is called a Monosyllable; if it has two, a Dissyllable; if more, a Polysyllable.

N. B. The Word *Syllable* ought to have been wrote *Syl-labe*; as, our famous Poet Mr. Ben. Johnson writes it.

N. B. I might here observe from Bishop *Wilkins* and Mr. *Ray*, that our Alphabet is deficient in some Respects, and superfluous in others. But we may have Occasion to remark some of these Things under each Letter as we go along: We shall now therefore proceed to the Pronunciation, and begin with the Vowels.

Questions relating to the first Chapter.

Q. What is Orthography?

A. See Page 45.

Q. What is Orthoepey?

A. See Page 45.

Q. What is a Letter?

A. A Letter is a Character or Mark of a simple Sound.

Q. How many Letters are there in English?

A. Twenty-six.

Q. Which are they?

A. A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. How are the Letters divided?

A. Into Vowels and Consonants.

Q. What is a Vowel?

A. A Vowel is a Letter that marks a full and perfect Sound of itself, without the Help or Joining of any other Letter to it.

Q. How many Vowels are there?

A. Five; a, e, i, o, u.

Q. Is not y a Vowel?

A. Yes, it is used instead of i; but, since it has the same Sound, you need not make it a distinct Vowel.

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Q. Is not y sometimes also a Consonant ?

A. Yes; when it comes before a Vowel it is a Consonant; as in *yet, yes*; but when it follows a Consonant it becomes a Vowel: as in *dy, my, &c.*

Q. What is a Consonant ?

A. A Consonant is a Letter that cannot be founded, without adding a Vowel before or after it.

Q. Give me an Example.

A. *M* is founded as if it were written *em*: *P* is founded as if it were written *pe*.

Q. How many Consonants are there ?

A. One and Twenty.

Q. Name them.

A. B, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. What is a Syllable ?

A. A Syllable is the Sound of one or more Letters expressed in one Breath.

Q. If a Syllable consists but of one Letter, what Letter is that ?

A. A Vowel; as, *a Man*.

Q. How many Letters may there be in a Syllable ?

A. Never more than Seven or Eight; as, *Strength*.

Q. Can there be any Syllable without a Vowel in it ?

A. No.

Q. Whence comes the Word Letter ?

A. From the *Latin, Litera*, which comes from *Linendo*, a Marking on Paper.

Q. Whence comes Vowel ?

A. From *Vocalis, Vocal* or *Sounding*; *Litera* is understood.

Q. Whence comes Consonant ?

A. From *Consonans, Sounding together with*, for it is founded with a Vowel.

Q. Whence comes Syllable ?

A. From *Syllaba, Comprehenfis*; for it comprehends or contains a Letter or Letters under one Sound.

C H A P. II.

Of the VOWELS.

THE Vowels, *A, E, I, O, U*, and *Y* for *I*, when they end a Syllable are commonly *long*, but otherways are generally *short*: *Y* and *W* differ not at all with us (as Vowels) in Sound from *i* and *u*; and in many Instances, are also indifferently used for the said Letters, *e. g. Mile, Chyle, Faul, Sow, Cow, &c.*

Of the Vowel *A*.

* *A* is generally pronounced with a more small and slender Sound than among many other Nations.

Much after the same Manner as the *French* pronounce their *E* when followed by *N*, in the Word *Entendment*, but something sharper and clearer, as the *Italians* do their *A*. But we must not pronounce it like the fat or gross *A* of the *Germans*, which we generally exprefs, if long, by *au* or *aw*, or if short, by the short *a*.

But there are some Words in which *A* is pronounced broad or full: Namely, when *A* comes before the double *LL* in the End of a Word: As, *All, Tall, Hall, Call, Wall, Ball, Fall, &c.* In those also that come from these, or are compounded or made up of them; as, *allibough, Tallness, Calling, Wallflower, &c.* Where I would advise that the Word be marked with a *Circumflex* (Λ) to denote the broad Sound. But *walk, talk, &c.* are more rightly pronounced by the *English* (*A*); which Words are very carelessly sounded by some *wauk, tauk, &c.* in which Sound we imitate the *French*, who for *al* sometimes, before a Consonant, substitute or place *au*; and so do the *Scotch* when a Consonant does not follow.

N. B. Our *Alphabet* wants a Letter to express the Sound we give *A* in the Words *Hall, Wall, &c.*

Of the Vowel E.

* *E* is pronounced with an acute and clear Sound.

Just like the *E* Masculine of the *French*; but it is scarce ever pronounced with an obscure Sound, like the *French E* Feminine; unless when the short *E* goes before *R*, as in *Vertue, Stranger, &c.*

* But *E* simple, or alone at the End of the Word, is altogether mute or silent, neither has it now a-days any Sound of its own: As in *make, have, &c.*

Except in the Article *The*, which is written with a single *E* (to distinguish it from the Pronoun *Thee*) and in some Proper Names; as, *Phæbe, Penelope, &c.* for a single *E* is seldom else pronounced at the End of Words. For *He, She, he, we me*, would be better written as they are founded with *EE*; *Hee, Shee, bee, wee, mee*. But as often as the Sound of *E* is at the End of Words, it is expressed by another silent *E* being added to it; as, *Pharisee, Sadducee*: Or else *A* is added to it, as in *Sea, Pea, Flea, yea, Plea, Tea*; or by adding *Y*, as in *Marshalsey, Langley, Hendley, &c.* Though the *E* is now often left out; as, *Marshalfy, &c.*

The Original of the silent E.

The Original of the silent *E* I take to be this: Namely, that formerly it only had an obscure Sound like the *French E* Feminine: So that the Words *take, one, wine, &c.* which are now * but Words of one Syllable, were formerly
Words

* It may be true, that many of those Words were once Dissyllables, as many also were not; and yet from the

Words of two; as, *ta-ke, a-ne, wai-ne*, &c. so that the first Vowel, that ended the Syllable, was therefore counted long. But the obscure Sound of the final or ending *E* by Degrees so far vanished, that at last it was quite neglected, (as it often happens to the *E* Feminine of the *French*;) but the Quantity of the foregoing Vowel was preserved, and the other Letters sounded, as if the *E* were likewise to be pronounced. And this does most plainly appear, if we observe, that this *E* mute was of old always added to Words, in which it is now constantly left out; as, *darke, marke, lease, waite*, and a great many others, to which Words, there can be no probable Conjecture made, * why it should be added, if these Words had not been formerly pronounced *dar-ke, mar-ke, lea-fe, wai-te*, &c. For it could not be prefixed to those Words to make the Syllable long, which is now its chief Use, because the foregoing Syllable is either not long, or else is made so by the *Diphthong* or double Vowel that goes before. Moreover in the Words *have, crave, live, love, dove*, &c. you see before the silent *E* the *V* Consonant, which is never known to end a Syllable.† So likewise in the Words *Force, Space, Strange, Race*, and in many

the Time they have been spelled as they are now, they have been Monosyllables. For Instance, *tacan*, or *tacige*, is two Syllables: It becomes *taki*, and is two still: But, when it is reduced to *take*, it becomes one. And the very same Reasons why we keep the *e*, at this Day in such Monosyllables, might be Reasons to our Ancestors for doing the same.

* See the Account of the *e*, at the End of such Words below. The three first, *darke, lease, marke*, were never Disyllables, except perhaps in the oblique Cases: But from the Time the Distinction of Cases has been set aside, they have followed the same Pronunciation, which they had in the Nominative, and so have been Monosyllables.

† This Reasoning is thought by some not to be right; for those and the like Words were become Monosyllables before ever the *e* was added, and the *e* was added upon the changing *f* into *v*. In old *English* we find the Spelling

many others, C and G are sounded soft before the Final *E*. Now no Reason can be given, why these Letters C, G should part with their own proper Sound, unless it be because of the Sound of the *E* following; especially since we have received a great Number of Words from the *French* among whom, not only the Spelling, but also the very Manner of Pronunciation of the *E* Feminine does yet remain: To this we may add that among our old Poets the *E* makes the Word either of one or two Syllables, as the Verse requires: * Just as now a-days in *Heaven* and *Earth* which are either *Monosyllables* or *Disyllables*, that is, of one or two Syllables, as shall be most agreeable for the running of the Verse.

Of the Use of the silent E.

But though this silent *E* is not now a-days sounded, it is not altogether useless: For besides its discovering us, that those Words, to which it is added, were formerly pronounced with more Syllables than they are at present it likewise serves to three other Uses. *First*, It serves to preserve the Quantity of the foregoing Vowel, which, if it remains so, although the silent *E* be not now pronounced. So the Words *Bat, Mat, Hat, Fil, Mil, Wil, &c.* are short but the Words *Bate, Mate, Hate, File, Mile, Wile*, are long all which Words are *Monosyllables*, or Words of one Syllable. *Secondly*, It serves to soften the Sound of C, G, and T; as, *since, lace, mace, &c. huge, rage, &c. breathe, wreath* which, if *E* were absent, would be pronounced more harsh or strong, *finck, lak, mak, bug, rag, breath, wreathb. Thirs*. The silent *E* serves to distinguish the *V* Consonant from

ling thus, *haf*, for *have*; *leef*, for *leave*; *wif* and *fif*, for *wife*; *gaf*, for *gave*; *twelf*, for *twelve*; *belef*, for *believe*; *drof*, for *drove*; *lof*, for *love*.

* Sometimes by a poetical Licence; or probably in the first Manuscripts, those Words that made two Syllables ended in *i*, as, *granti*, for *grante*; or *crouni*, for *crown*. So they are written in the Manuscript of *Robert of Gloucester*.

U Vowel, as in *have, crave, save*, which would else be pronounced *hau, crau, sau*, &c. But, the *V* Consonant having now a distinct Character from the *U* Vowel, this silent *E* may hereafter happen to be omitted or left out in this Sort of Words.

When the silent E is redundant and useless.

But, whenever there is none of the foregoing Considerations, this *E* may be left out: Except after *L* joined to another Consonant; as in *Candle, handle, Tittle, Fiddle, wrangle*, &c. in which Words the *E* might be omitted: But in *idle, trifle, Title, Fable, Table, able, noble*, it seems to be more needful, to denote the Lengthening of the foregoing Vowel.

When silent E remains in the Middle of a Word.

Words that end in silent *E*, whether they be afterwards compounded, or receive an additional Termination, yet they retain their silent *E* if there be Occasion, which has the same Force, the same Office, as it had before. But this silent *E* is scarce ever found in the Middle of a Word, unless it were originally a Final *E*. So *Miles, Wiles, Graves, Lives, defiles, believes, rarely, finely, chargeable, unchangeable*, retain or keep the silent *E*, because it was a final *E* in *Mile, Wile, grave, Life, defile*, &c. But it is not founded in those, because it is not founded in these: Though I do not at all question, but that it was formerly pronounced in both the *Primitive* and *Compounded* Words: As it is yet by some, in the Word *Commandement*.

But this *E*, which was silent in the Singular, is founded in the Plural, *House, Houses, Vice, Vices*; also in the third Person of Verbs; as, *he rages, he chooses*; and the Reason of this is, because the Sound of *S* cannot immediately follow the Consonants, *S, Z, X, Sb, or C, G, Cb*, pronounced soft. (See pag. 58.)

But, where this Necessity of Pronunciation does not require it, the *e* is not written, or at least is not founded; as in *Hand, Lands, Miles, tends, he makes*, &c. But in *tendeth, maketh*, the *e* is there founded, not because it was a mute *e*, but because it belongs to the Personal Termination, *eth*.

* It is usual in all the Active Participles to leave out the *e* before *ing* ; as, for *love-ing*, *give-ing*, *have-ing*, we write, *loving*, *giving*, *having*, &c.

N. B. Mr. Ray disapproves of the adding the Letter *e* to the Ends of Words to signify the Production of the last Syllable, as to *mate*, to distinguish it from *met*, *smoke* from *smock*, *shine* from *shin*. This, he says, is a great Offence to Strangers and Children, who in such Words are apt to make two Syllables of one, and to spell and pronounce *ma-te*, *smo-ke*, *shi-ne*, &c. The Production or Lengthening the Syllable ought to be signified by a Mark over the Vowel to be made long, thus, *ā*, *ī*, &c.

The same Thing may also be said against the Adding of *a*, to signify the Production of a Vowel, as in *great*, *bead*, *freak*, *broad*, *beat* ; which, as we said just now, ought to be signified by a Line over the Vowel to be produced, thus ; *brīd*, *grīt*, *bēd*, *bēt*, &c.

So likewise, in Adjectives that end in *ble* and *tle*, he would have the *e* left out ; as in *probable*, *brittle*, &c.

Notes relating to the silent E.

We have a Multitude of Words so ending, and we once had many more, before our late Retrenchings : But, how and why they were retrenched, take the following Account.

1. In Nouns Substantive.

Our *Nouns Substantive* in *Saxon*, purely *Saxon*, ended not in *E*, in the *Nominative*, or very rarely ; but the *Dative* and *Ablative* in four Declensions did so end ; *Smith*, *Smiths* ; *Worth*, *Worths*. One may suppose these Cases, being most in Use, made this Termination prevail above others ; and so, when the Cases came all into one, this one was the Survivor. Thus came so many of our *Nouns* to end in *E*, and to be so written, though probably the Pronunciation still followed the *Nominative*, or was various for some Time. Thus the *Spaniards* and *Italians* in the *Singular* have confined their *Nouns* to the *Ablative*.

2. In Adjectives.

The *Adjectives Feminine* in three of the Cases ended in *E*; as, *god, bonus; gode, bona; min, meus, mine, mea.* This Termination therefore coming up the oftenest, and being most frequent, was the Termination that survived the rest, when all came to be reduced to one. We need not then wonder that *darke* was so spelled, rather than *dark*, though still the *Masculine* Pronunciation very probably prevailed; and they no sooner brought all Cases and Genders to one, but they reduced the Word to a *Monosyllable*.

3. In Verbs.

The *Infinitive* at first ended in *an*, as the *Indicative* in the *Present Tense* in *ige*. *Cuman, to come; ic Cumige, I come.* By Degrees *Cuman* degenerated into *Cuma*, by cutting off *n*, and *Cuma* into *Cume*. See *Hickes*, pag. 95. 156. And this new Termination of the *Infinitive* by Degrees ran through all Moods and Tenses. Hence it is that so many of our *Verbs* end in *E*, though we have retrenched great Numbers of them, cutting off the useless *E*, in *breake, marke, sende*, and many others. I am persuaded that these and the like *Verbs* have been *Monosyllables* ever since they were so reduced. But, before they came to end in *E*, many terminated in *i*, and so long kept the *Syllables* distinct. Such *Verbs* are very common in the oldest Manuscript of *Robert of Gloucester*. As to *crouni*, for what we now write to *crown*; *granti* for *grant*, *honouri* to *honour*; *seruy* to *serve*; *bonti* to *haunt*. Where we see the Remains of the antient Termination *ige*; *maki* is for *making*; *lowi* for *lovige*, and the like. The *Preter-Imperfect*, in the first and third *Person Singular*, regularly ended in *E*, as *wolde* and *lufode*. And from hence would come *would* and *lovede*; but we have retrenched such *Verbs* in that Tense.

4. Participles.

In *Saxon* they regularly ended in *E*, *lufigende*, &c. The first Change of such *Participles* was into the Termination *ande*.

ande, laſtande, departande, confoundande, ſtill the *E* remained. Then came *laſtynge, departyng, confoundyng*; but at length we have changed the *y* into *i*, and cut off the *E*, and very juſtly. The principal Uſe of the final *E* was formerly to diſtinguiſh the *Participle* from the *Verbal Noun*; as, *Lufgende, Loving*; *Lufgend, a Lover*. We now diſtinguiſh better by a quite different Termination, in *Loving* and *Lover*. Mr. Ray's Expedient, for ſupplying *E* mute, is not a good one: It might give as great Offence to Strangers and Children, as the ſilent *E* can be ſuppoſed to do: Beſides, that it would be very odd to fill every Page or Line with ſupplemental Strokes and Marks, as if our Alphabet were deficient, and we had not Letters enough to ſignify all our Sounds. If there were really any ſuch great Neceſſity of leaving out the final *E*, the beſt Way, in my Judgment, of ſupplying it, would be inserting of a Vowel in the Middle, inſtead of *E* at the End. Let us run through the Vowels in Order.

1. Our long *a* might be written with *au*; as *maud, Naam* (for *made, Name*) which was our antient Spelling: or more agreeably to preſent Uſe, *ai* might ſerve in all ſuch Words, as it now does in many: As in *laid, ſaid, afraid, paid, ſtaid, upbraid*, &c. the Sound is the very ſame: and we might thus ſpare the final *E* in all Words ſo ſounding.

2. Our long *E* we have already ſupplied in moſt Words by *ea*, in the Middle; inſtead of the final *E*, we write *Cream, dear, fear, meat*, (not *Creme, dere, fere, mete*) and ſo moſt other Words: Cuſtom has inſenſibly almoſt ſtruck off the final *E* in this Caſe, and ſupplied it another Way.

3. The greateſt Difficulty would be in the long *i*, in ſuch Words, as *write, bite, Kite, Wire, Shire, mine, thine*, &c. nay, we make it long in ſeveral Words without the Help of the final *E*, as in *wind, Mind, Pint*; while it is ſhort in *ſtint, dint*, &c. where Cuſtom is the only Rule. I know not whether our *y* or *ii* might not tolerably ſupply the Want of the final *E*, but it would appear odd at firſt to have *wryt* or *wriit*, &c.

4. The long *o* is eaſily answered by *oo*, or *oa*; as in *door, boat, coat, doat, goat, throat*, &c. In half our Words of that Kind, we have already cut off the final *E*, and ſo ſupplieth it.

5. The long *o* is easily answered by *ui*; as in *Brut*, *Fruit*, *Suit*, &c. Such a Method as this would remedy the Thing complained of about the final *E*; but whether other Inconveniencies might not ensue, and those as great as the other, is the Question. The Inconveniencies are,

1. That we should in several Words go farther off from their primitive State, and lose Sight of the *Etymology*.

2. We should want several Distinctions in Spelling, which now serve to distinguish Words; *Hair* and *Hare*; *Maid* and *made*; *bere* and *bear*; *sute* and *suit*; *more* and *moor*; with many others.

3. Any Man that begins a new Spelling will run the Hazard of his Discretion; and, if he is not followed in it, it comes to nothing: For general Custom is at last the only Thing that can give Countenance or Credit to it.

Of the Vowel *I*.

When the Vowel *I* is short, it is sounded most commonly like the *I* of the *French* and other Nations with a small Sound; as in *bit*, *vill*, *still*, *vinn*, *pin*, *sin*, *fill*, &c.

But, when *I* is long, it is most commonly pronounced like the *ai* or *ei* of the *Greeks*; as in *bite*, *vile*, *stile*, *vine*, *pine*, almost after the same Manner as in *ai*, in the *French* Words *Main*, a Hand, *Pain*, Bread &c. For it hath a Sound made up of the *E* Feminine, and *I* or *Y*. It would not be amiss if the long *i* were always marked with a *Circumflex* at the Top, to distinguish it from the short *i*, thus, *î*.

There is also a Third Sound of *i*, like *ee*, as in *Oblige* [obleege] &c. And if at any Time the Sound of the short *i* is to be lengthened, it is not always writ with *i*, but sometimes with *ee*, as in *Steel*, *seen*, *feel*; sometimes with *ie*, as in *Field*, *Shield*.

N. B. No *English* Word ends in *I*, but has always an *E* after it, as *ease*, not *easi*, though now *ie* is frequently changed into *Y*.

It is the received Opinion, that in the Words *thine*, *mine*, &c. *E* is there a Note of Production, signifying, that the Letter *I* is to be pronounced long; but Mr. Ray says it signifies that the Character *I* is, there to be pronounced as a *Diphthong*. That it is a *Diphthong* is clear, because, in

pronouncing of it, you cannot continue the entire Sound, but must needs terminate in *Iota*, or *ee*.

Of the Vowel O.

The Vowel *O* has three Sorts of Sounds ; as in *rose*, *go*, &c. sometimes it is expressed by *au*, or *auv*, and *a* long ; as in *Folly*, *fond*, where the Sound of the first Vowel is the same with *a*, in *fall*, and *auv*, in *sawn*, only the last is long, and the former short ; lastly, it is sometimes sounded like the obscure *U*, as when we carelessly pronounce *Condition*, *London*, *Compasse* ; as if they were written *Cundition*, *Lundon*, *Cumpasse*, &c. And so likewise some pronounce *come*, *done*, *sume*, *Son*, *Love*, *Dove* ; as if they were written *cume*, *dune*, *sume*, &c.

N. B. The short Vowel *o* is sounded like the German *a*, or open or fat *o*, only it is pronounced short ; as in *mollisly*, *fond*, &c.

The long *o* is pronounced like the Greek ω [*Omega*] and the French *au* ; as in the Words, *Sole*, *chose*, *more*, &c. This Vowel for Distinction might be marked with a Circumflex \hat{a} .

Few English Words end in *O*, except *do*, *go*, *lo*, *no*, *so*, *to*, *too*, *two*, *unto* ; the Sound of *O*, at the End of Words, being generally expressed by *ow* ; except in *Too*, *Fee*, *deo*, *Ree*.

Of the Vowel U.

* The Vowel *U* is either *short* or *long*. The short Vowel *U* is pronounced with an obscure Sound : As in *but*, *cut*, *burst*, *curst*, &c.

The French expresses this Sound in the last Syllable of the Word *Serviteur*, the only Difference between this Vowel and the French *E* Feminine is, that this *U* is pronounced with the Mouth not so much opened. This Difference the English may easily perceive in their pronouncing the Latin Words *iter itur*, *terter turtur*, *cardo furdo*, *ternus turnus*, &c.

The

The long Vowel *U* is pronounced like the French *U*, with a small or slender Sound; as in *Lute, Mute, Muse, Cure, &c.* with a Sound as it were made up of *I* and *W*. This Sound might be distinguished from the former, by a Point or Accent placed at the Top of *U* thus, *û*.

No English Word is ended by *U*, except *thou, you*; the Sound of *U* being commonly expressed by *Ue* or *ew*: as, *Ague, true, new, Nephew, few, &c.*

Questions relating to the second Chapter.

Q. *What do you mean by a long Syllable?*

A. A Syllable where the Vowel has a long Sound.]

Q. *What do you mean by a short Syllable?*

A. A Syllable where the Vowel has a short Sound.

Q. *What is E final?*

A. An *E* that ends a Word.

Q. *What do you mean by E mute or silent?*

A. *E* that is not founded or pronounced in a Word; as in *Heart, Hearib*, which are sounded *hart, barth*.

Q. *What is the Use of the silent or unfounded E?*

A. 1. It serves to preserve the Quantity of the foregoing Vowel.

2. It serves to soften the Sound of *C, G, Th*, as in *Pace, Page, Breathe, &c.*

3. It serves to distinguish the *V* Consonant from the Vowel *U*; as, *Have* instead of *Hau*.

Q. *Is not silent E in the Singular often sounded in the Words of the Plural Number?*

A. Yes: And it is likewise sounded in the third Person Singular of Verbs.

Q. *Give me some Examples?*

Nouns		Verbs.	
		First Person.	Third Person.
S. <i>Age,</i>	P. <i>Ages.</i>	<i>So I rage,</i>	<i>he rages.</i>
S. <i>Fish,</i>	P. <i>Fishes.</i>	<i>I place,</i>	<i>he places.</i>
S. <i>Box,</i>	P. <i>Boxes.</i>	<i>I rise,</i>	<i>he rises.</i>
S. <i>House,</i>	P. <i>Houses.</i>	<i>I parch,</i>	<i>he parches.</i>
S. <i>Horse,</i>	P. <i>Horses.</i>	<i>I punish,</i>	<i>he punishes.</i>

Q. What is the Reason of this ?

A. Because the Sound of *s* cannot immediately follow the Consonants, *s, z, x, sh,* or *c, g, ch,* pronounced soft.

Q. Is it not so before the other Letters ?

A. No. For in other Nouns and Verbs the Syllable is not encreased.

A Hide makes Hides.

Wife, Wives.

Name, Names.

Rope, Ropes.

Fire, Fires.

So to hide,

to pipe,

to gape,

to write,

he hides.

he pipes.

he gapes.

he writes.

C H A P. III.

Of the Diphthongs or double Vowels.

WHEN two Vowels meet together in one Syllable, they are called a *Diphthong*, or double Vowel.

* A *Diphthong*, or *double Vowel*, is the Meeting of two Vowels in one and the same Syllable.

Meeting, that is, the *Union* or *Coalition* of two Vowels ; which is better than to say the *Sounding* of two Vowels ; for in some Diphthongs the Sound of one of the Vowels is never heard : As in *Meat, Pleasure*, where the Sound of *a* is not heard. From what has been here observed, we may divide the Diphthongs into *Proper* and *Improper*.

* A *Proper Diphthong* is where both the Vowels are sounded. As in *Aid, Hawk, &c.*

* An *Improper Diphthong* is where the Sound of but one of the two Vowels is heard : As in *Head, Bread, &c.*

The

The *Proper Diphthongs* are *ai* or *ay*, *au* or *aw*, *ee*, *oi* or *oy*, *oo*, *ou* or *ow*.

But when a *Proper Diphthong* loses its natural Sound, and changes to any other simple Sound, it ceases to be a *Proper*, and becomes an *Improper Diphthong*, as having only the simple Sound of some one single Vowel. Except when *ou* sounds like *oo*; as in *could*, *should*, *would*; for *oo*, is also a *Proper Diphthong*.

The *Improper Diphthongs* are *ea*, *eo*, *eu*, *ie*, *oa*, and *ui*, and *or*.

Where the Sound of only one of the Vowels is heard; and in most of them it is the Sound of the first Vowel that is heard: Though it is very likely that both the Vowels were formerly pronounced.

A *Triphthong* is when three Vowels meet together in one Syllable; as, *eau*, in *Beauty*; but this we pronounce *Buty*.

But the *English Tongue* scarce admits of any *Triphthongs*.

N. B. When two Vowels are put together by Way of *Diphthong*, so as to coalesce or join together in one Syllable, that *Great and Good Man Bishop Wilkins* says, it is necessary that there should be some Note or Mark in their Characters, to signify their Conjunction, as is usual in some of the *Greek and Latin Diphthongs*; as *ei*, and *u*, *æ*, and *œ*. Otherwise there can be no Certainty, whether the Word be to be pronounced as a Monosyllable or Dissyllable; as in *Du-el*, *Duel*, *Swe-et*, *Sweet*.

* *Ai* or *ay* expresses a Sound composed of one short *a* and *y*: As in *Day*, *Praise*.

In the Middle of a Word it generally has its full Sound. At the End of a Word it is sounded like *a*; as in *may*, *pay*, &c. Also, before *r*, it has the Sound of *a*; as in *hair*, *fair*, &c.

Before Words ending in *n*, it is better to write *ai*, than *ei*, as *Fountain*, &c.

N. B. *ai* is written in the Beginning and Middle of Words, but *ay*, always at the End: unless in *aye* therefore we must always write *ay*, at the End of Words, instead of *a*, which ends no *English* Word.

Au, or *aw*, rightly pronounced, would give us a Sound a little up of the *English* short *a* and *w*: But it is now a-days simply sounded like the fat *a* of the *Germans*: Namely, the Sound of *a* being expressed broad, and the Sound of the *w*, quite suppressed.

For they do with the same Sound pronounce *all*, *awl*, *caw*; *call*, *cawl*, *caw*, &c.

Au always ends a Word; *au*, not.

Ea is now pronounced as the long *e*, the Sound of *a* being quite silenced or suppressed, and the Sound of *e*, lengthened. For the chief Use of *a* is, that it makes the Syllable to be counted long: So, *met*, *meat*; *set*, *feat*, &c. have no Difference in Sound, only the Vowel in the former is short, and in the latter it is long.

Ei, or *ie*, is sounded like the *French* long *i*, that is, slender *i*, for the *French* give the same Sound to *fin*, *win*, as the *English* do to *seen*, *ven*, or perhaps, *fin*, *vien*, as we do in *fiend*, *seen*. Single Words of one Syllable in *e* often sound *ee*, and ought therefore to be written with double *ee*; as in *Bee*, *bee*, *me*, *wee*, *shee*, &c.

Ie is used for *y*, at the End of Words; as *signifie*, or *signify*.

Words written with *ie*; as, *Friend*, *Fiend*, *believe*, *grieve*, &c. might perhaps be better written with a single *i*, short or long; or *e* long.

Ei, or *ey*, is sounded by clear *e*, and *y*; or else simply by *e* long, the Sound of the *y* being suppressed; as in *receive*, *seize*, *deceit*; or else like *ai*, or *a*, long in *reign*, *feign*, *eight*, &c.

Eu, *ew*, *eau*, are sounded by clear *e* and *w*; or rather *u* long. As in *Neuter*, *few*, *Beauty*, &c. But some pronounce them more sharp, as if they were to be written *Niewter*, *fiew*, *Bieuty*, or *niewter*, *frow*, *Biauty*, &c. especially in the Words *new*, *know*, *shew*. But the first Way of pronouncing them is the better.

Oo has its own natural Sound in good, flood, Root, Foot, &c.

It is sounded like the fat *U* of the *German*, and the *ou* of the *French*.

O o sounds like long *o* in *door*, *floor*: But like long *u*, in *flood* and *blood*; wherefore Mr. Ray says this Spelling is erroneous, and that they ought to be written *flood*, *blood*, &c. for we never pronounce these Words, as we do *Mood*, neither as we do *proud*.

N. B. Mr. Ray says we want a Letter to signify the Sound we give to *oo* in double *o*, as in *good*, &c. And he says it is a simple Vowel, because the entire Sound of it may be continued as long as you please; which is the only certain Note of Distinction between a simple Vowel and a *Diphthong*. This Bishop *Wilkins* expresses by *y*, which is used in *Greek* for *ov* *Diphthong*; because commonly that *Diphthong*, as also the *French ou*, is pronounced in the Sound of this simple Vowel.

Oi, or *ey*, are expressed by open or clear *O*, but short, and *y*. As in *Noise*, *Boys*, *Toys*, *Oil*, *Oyster*, &c. But some do pronounce them like *o*, or obscure *u*; as, *eyl*, *oil*, or *tuyl*, *uyl*, &c. In some Words it is sounded like *i* long; as in *join*, *point*, *anoint*, &c.

N. B. *Oi* is used at the Beginning and Middle of Words; *ey*, at the End.

Ou, and *ow*, have two Sounds, one more clear, the other more obscure.

In some Words the Sound is expressed more clear by the open *o* and *w*. As in *Soul*, *snow*, *know*, *forw*, *ow*, *bow*, &c. With which Sound the simple *o* is sometimes expressed, namely before *ld*; as in *Gold*, *scold*, *hold*, *cold*, *old*, &c. and before double *ll*; in *Poll*, *roll*, *toll*, &c. But all these Words are pronounced by some by full *O*; as if they were written *Sôle*, *Sno*, &c.

In other Words *ou*, and *ow*, are pronounced with a more obscure Sound; namely with a Sound composed of the obscure *o*, and *u*, and *w*.

As in *House*, *Mause*, *our*, *out*, *Owl*, *fowl*, *Fowl*, *how*, *Bough*, *forw*, &c.

But in *Could*, *would*, *should*, *course*, *court*, *ou* is negligently pronounced as *oo*.

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Ow is always written at the End of a Word, not *ou*.

It would not be amiss if this clear Sound were to be distinguished from the obscure one; which might be done by some Accent; or else by always writing the one by *ow*, and the other by *ou*.

Eo; in *Leopard, feedary, jeopardy, &c.* *O* is silent.

In *People*, *eo* is sounded *ee*.

Oa is sounded like *o* long, the *a* being added only to make the Sound long, and is neglected in the Pronunciation: As in *Boat, float, Goat*. But it is sounded like *au*, in *broad, abroad, Great, &c.*

Ui is put for *i* short; as in *Guildford, Guild Hall, build, &c.* 2. for *i* long, or a *Diphthong*; as in *Guide, Guile, &c.* 3. for *eu*, or *eu* long; as in *Juice, Fruit, bruise, &c.*

Æ, and *Oe*, at the Beginning of Words, are no *English Diphthongs*; Though some Authors do retain *æ* in *Latin Proper Names*, and *œ* in *Greek Words* both *æ* and *œ* sounding like *e* long: But as they are generally neglected in common Names, so they might be in proper Ones. As, *Cæsar, Cesar, Oeconomy, &c.*

But *œ*, at the End of Words of an *English Original*, is a Kind of improper *Diphthong*: As in *Tœ, dœ, jœ, sœ, wœ*, where the *e* is silent, and the *o* made long.

Questions relating to the Third Chapter.

Q. *What is a Diphthong?*

A. A *Diphthong* is the Meeting of two Vowels in one and the same Syllable.

Q. *What is a Triphthong?*

A. A *Triphthong* is the Meeting of three Vowels in one and the same Syllable. But we have hardly any *Triphthongs* in our Language.

Q. *What is a proper Diphthong?*

A. A *proper Diphthong* is, where both the Vowels are sounded.

Q. *What is an improper Diphthong?*

A. An *improper Diphthong* is, where the Sound of but one of the two Vowels is heard.

Q. Tell

Q. Tell me which Diphthongs are Proper or Improper :
Oi or oy, ai or ay, eo, au or aw, ou or ow, ea, &c.

A. _____

Q. What Sound has *ai* or *ay* ?

A. _____

Q. When is *Ai* to be used, and when *Ay* ?

A. _____

Q. Whence comes the Word Diphthong ?

A. From *Διφθόγγος*, Diphthongus, that is, A double Sound.

Q. What is a Triphthong ?

A. A treble or threefold Sound.

CHAP. IV.

Of the Consonants.

THERE is no great Difficulty in the Pronunciation of the Consonants, since they have the same Sound with us, as they have for the most Part among other Nations : Especially *b, d, f, h, k, l, m, n, p, q, r, z*. But however we shall say something of a few of them.

* A Consonant is a Letter that cannot be sounded without adding a Vowel before or after it ; as, *m*, which is sounded as *em* ; *p*, which is sounded as *pe*.

The Consonants are divided into *Mutes* and *Semi-Vowels*, or *Half-Vowels*. The *Mutes* are *b, c, d, g, p, q, t, z* ; And all the other Consonants are called *Semi-Vowels* ; as, *f, h, l, m, n, r, s, x*. Four of which Consonants, namely, *l, m, n, r*, are called *Liquids*. But we shall not insist upon this Division, it being sufficient just to have mentioned it.

* A Mute is a Letter which makes no Sound without a Vowel added.

* A *Semi-Vowel* is a Letter which makes an imperfect Sound, without any *Vowel* added; as, *S* is expressed by hissing, *R* by a quivering of the Tongue.

* A *Liquid* is a Letter which loses Part of its Sound in another Consonant joined with it.

C. The genuine and natural Sound of *c* is hard like *k*, as when it comes before *a*, *o*, *u*, *l*, or *r*; as in *Can*, *cost*, *Cub*, *clear*, *Crab*. But *c* before the Vowels *e*, *i*, *y*, or before (*) an *Apostrophe* denoting the Absence of *e*, has generally the soft Sound of *s*; as in *Cement*, *City*, *Cypher*, *plac'd* for *placed*.

The *French* expresses the soft *c*, by this Figure, *ç*, to distinguish it from the hard *c*: Which Character might be of Service, if it were made Use of among us. Though there is the less Need of a new Character because the Rule we have laid down hardly admits of an Exception. For as often as the harder Sound of *c*, comes before the Vowels *e*, *i*, *y*; *k* is always either added or put in its Place; as in *Skin*, *Skill*, *Publick*, (for *Publique* is a *French* Way of writing, who use *qu*, because they have no *k*;) Though we may write the Words *Publick*, &c. without a *k*, *c*, at the End of a Word, having always a hard Sound. But if by Chance *c* has any where a softer Sound, as in the End of a *Syllable*, or before a *Consonant*, or the Vowels *a*, *o*, *u*, they add the silent *e*, to render the Sound softer; as *Chance*, *Advancement*, *forceable*, (*ferci-ble*,) &c.

N. B. Mr. Ray says, that *c*, in its proper Power, differs not at all from *k*, and therefore that the one or other must needs be superfluous.*

S. When

* And might not the same be said of *ç*? They are all row but one Letter, or one Power under three different Shapes;

S. When *S* keeps its natural Sound, it is pronounced with an *acute* (sharp) or hissing Sound: But, when it ends a Word, it has for the most Part a more obscure or soft Sound like *z*; which Sound it also sometimes has when it comes between two Vowels or Diphthongs.

Note, When *S* has this soft Sound, it would be convenient to write it with a shorter Character of that Letter; as, *his*, *advise*, and in all other Places with the longer; as, *hisse*, *advise*, (if it be written with an *s*, and not with a *c*). These Words End in hard *s*; *Us*, *this*, *thus*, *Yes*. Wherefore all Words of one Syllable, except these four which end with, and bear hard upon the Sound of *s*, must be written with double *ss*; but if they be Words of more than one Syllable, and end in *us*, the *s* is not doubled, but the *o* is inserted before *us*; as in *tedious*, *gracious*, &c.

N. B. Though we generally pronounce the *ou* in these Words like *u*; as, *gracious*, *righteous*, &c. The like may be said of *our*, in *Honour*, *Oratour*, *Creditour*: Wherefore in the first Words, *o* might be left out, and in the last Sort *u*.

T. When *T* comes before *I*, another Vowel following it, it has the Sound of the hissing *S*, otherwise it keeps its own Sound.

Shapes; and the Shapes are to be varied according to the Circumstances, as Use has prevailed. But *k* is an antient Letter in the *Latin* Alphabet, and stood in the Place of the *Greek Kappa*; and was very distinct from *C*, which was in the Place of the *Greek Gamma*, and was the only *G* the *Latins* had for a considerable Time. Indeed, since *G* came in as a distinct Letter, *C* might be spared. For *G* and *K* and *S* all together seem to supersede every Sound or Use of *C*. But Originally the three were distinct enough, thus:

C answering to *Greek Gamma*, *Hebrew Gimel*.

G answering to *Greek Zeta*, *Hebrew Zain*.

K answering to *Greek Kappa*, *Hebrew Caph*.

Custom has confounded their Valours or Powers.

As in *Potion, Nation, Meditation, expariate, &c.* which are founded *Pofion, Nafion, Meditaſion, expaſiate, &c.* But, when *T* comes after *S* or *X*, it keeps its own Sound; As in *Queſtion, Fuſtian, Combution, beſtial, Mixture, &c.*

X, Is founded as *C* or the Greek Ξ .

N. B. The *French* are apt to ſuppreſs the Sound of *C* in this Letter, and the *Spaniards* to pronounce it too ſoft.

W. This Letter comes before all the Vowels except *U*;* it alſo goes before *R*, and follows *Tb*; as, *Want, went, Winter, wont, Wrath, write, wry, &c.* It follows as a Vowel *A, E, O*, and unites with them into the Diphthongs *aw, ew, ow*, juſt like *U*; as, *ſaw, ſew, ſow, &c.*

It likewiſe comes before the Letter *H*, though it is really founded after it; as in *when, what, which*, that are founded *bwen, bwat, bwich*, and ſo our *Saxon* Anceſtors were wont to place it.

W is founded in *Engliſh* as *U* in the *Latin* Words, *quando, lingua, ſuadeo*, and in others after *Q, G, S*. We always count this Letter a Conſonant; yet its Sound is not very different, though it ſometimes differs from the *German* groſs Vowel *U* very rapidly pronounced.

Mr. Ray makes this Letter to be *O* rapidly pronounced; this the *Greeks* were ſenſible of, for inſtead of the

* And why not before *u*? This Nicety came in I ſuppoſe, ſince the *Gallic uu* were introduced inſtead of the *Saxon y*; for it did not look right to have three *u*'s together. But, in *Saxon*, *u* follows *p*, as often as any other Vowel follows the ſame: As in *puce, pund, pulp, &c.* And ſince we write *w* as one Letter, and not *uu*, we might have *u* after *w*, as well as formerly *p*, which was alſo a ſingle Character. Our antient *u* has, in this Caſe, been changed into *o*, or *ou*, or *oo*. At the Beginning of this Change, they were ſometimes content with *uu*, in ſuch Words, not adding a third as thus, *uunder* for *pun* or *z*. But afterwards they thought there was a Vowel ſtill wanting, and, to ſupply the *u* omitted, inſerted *o*, *wunder*!

Dutch

Dutch Word Wandals they said 'Ουνάνδαλοι. And the *Greek Diphthong u* [Ou] was pronounced as we do *Oo*. *

Y. This Letter is both a *Consonant* and a *Vowel*. *Y* at the Beginning of a Syllable comes before only Vowels, especially *A, E, O*; and it also follows these, and does with them make up the *Diphthongs*; as, *ay, ey, oy*, which have the same Sound as *au, eu, ou*. At the End of a Word, *Y* is more frequently written than *I*; but in the Middle of Words it is not so frequently used as *I* is, unless it be in Words which come from the *Greek* written with *Υ*. But as often as this Letter is reckoned a *Vowel*, I would have it marked at the Top with a Point thus *y*, that it may be distinguished from the *Consonant*, and this formerly was always done.

The *Y* *Consonant* is sounded with us like the *German I* *Consonant*; that is, with a Sound most nearly approaching the Sound of the *Vowel I* rapidly pronounced. The *Arabians* express *Y* by their *Ye*, as they do our *W* by their *Waw*.

N. B. *Y*, though it be esteemed a *Consonant*, when placed before a *Vowel*, *Mr. Ray* says it is not so, but only the *Greek Iota*, or our *ee* rapidly pronounced.——When it is accounted a *Vowel*, as in *My, Thy*, it differs not at all from what we call *I* long in *mine, thine*. †

Y. We

* The Original of our *w* is to be fetched from the *Gothick Y* or *Saxon p* of the same Valour or Power. The *Latins, Græks, and Hebrews* have no Letter or Letters that exactly answer to a *w*, unless their *Vaw* was really *Waw*, which some contend for, and *Vossius* especially. As we make it always a *Consonant*, we do but blunder in calling it double *u*; we should have kept to the antient *Saxon* Name for it, *Wen*; or have called it *Waw*, or *Wau*, as the *Syrians* call the *Hebrew Vau*. But we give it the Name rather from the Way of Writing it, than from its proper Power.

† The *y* is certainly nothing else but the *Greek Upsilon*, first latinized, and so derived to us. But, why it should be called *wi* by our *Saxon* Ancestors, I know not. No *Consonant* besides takes a different *Consonant* to name it by: V.

V. We pronounce the *V* Consonant as the *French*, *Italians*, *Spaniards*, and other Nations do, that is, with a Sound very near the Letter *F*.

For *F* and *V* have the same Difference as *P* and *B*. It is now written with a different Character from the Vowel *U*. In our Language it comes only before the Vowels, but never before the Consonant *R*, as in the *French* Tongue, nor before *L*, as in *Dutch*. It follows not only the Vowels, but also the Consonants, *L*, *R*, in the last Part of the same Syllable: but the silent *E*, or else an *Apostrophe*, is put in its Place, lest it should be taken for a Vowel; as, *Vain*, *Vein*, *Virtue*, *Vice*, *Voice*, *Vulgar*, *have*, *leave*, *live*, *Love*, *Carve*, *Calves*, &c.

J, Always begins a Syllable, and is placed only before Vowels: For, if at any Time its Sound comes at the End of a Word, it is expressed by soft *G*, or *Dg*, with the silent *E* after it, that the softer Sound of the Letter *G* may be perceived; as in *Age*, *Rage*, *Knowledge*.

It is now a-days written with a longer Character thus, *J*, to distinguish it from the Vowel *I*. We pronounce the *J* Consonant harder than most other People. Dr. *Wallis* says, that this Sound is compounded of the Consonants *Dy*: as, *Dyoy*, for *Joy*. But Bishop *Wilkins* says, it is a compounded Sound of *D* and *Zb*. That it has the Sound of *D* is plain, for bid a young Child that begins to speak say *John*, it will say *Don*.

G, Before *A*, *O*, *U*, is sounded hard; as, *Game*, *Gone*, *Gun*; but when it comes before *E*, *I*, *Y*, or before an

as we say *be*, *ce*, *de*, &c. why not here *ye*, *ya*, or something equivalent? It seems very peculiar, and is apt to lead Foreigners into a Mistake. But I suppose *wi* is a Corruption from *ay*, *ey*, or *u*, or *ui*. The *Greek* *oi*, or *ui*, is written in *Saxon* by their *y*, as *iwainon*, *eywren*, *ywot*, *ywot*, *iwainon*, is also written thus: *epwocren*. In both Readings *y* stands for *oi*; only the *u* is indifferently written by *i* or *ei*. The Name then was intended rather for the *y* Vowel, than *y* Consonant; and should be *ey*, or *ay*, or *oi*, or *ui*, not *wi*. Some have *Phya*, some *Hya*, most antient is *aia*. Vid. *Vossius*.

Apostrophe

Apostrophe the Mark of an absent *E*, it has for the most Part a softer Sound in all Words derived from *Latin*; like as in *Gender, Ginger, Gypsie, judg'd* for *judged*.

But, as often as *g* is to be pronounced with a softer Sound, it would be convenient always to have it marked with a Point placed over the Head of *g*, to distinguish it from the hard *g*. Which would be of great Advantage to Foreigners. But *g* keeps its natural hard Sound in all Words not derived from the *Latin* or *French*; as in *Give, forgive, get, forget, beget, geld, begin, together*, and in all the Words that come from them. Also in *Anger, hunger, linger, eager, Vinegar, swagger, stagger, Dagger, &c.* And whenever *gg* come together, they are both hard, though *e, i, or y* follow. Also in Words derived from *Long, strong, big, beg, sing, bring*, and in others whose Primitives (or the Words they come from) end in hard *g*. In some Words *u* or *b* is added after *g*, which hardens its Sound; as, *Guide, Guilt, Guile, Tongue, Guest, ghesse, Ghost*, and to others where the *u* is not sounded.

* *Q*, Sounds *kue*, having *u* after, and beginning Words with that Sound.

N. B. *Q* is generally agreed upon to be nothing else than *Cu*, therefore it is reckoned superfluous. But, as we always put a *u* after it, we make no more than a *c* of it: And besides much may be pleaded against *Gataker's* Account. Many Writers, among others our Learned Cri-

* *Q* is not properly a *Saxon* Letter, but it is derived to us immediately from the *Roman* Alphabet. If we look higher, we may properly bring it from the *Hebrew Koph*, its Place in the Alphabet, its Figure, and its Valour shew the same Thing. It precedes *R*, as *Koph* precedes *Resh*; its Figure is much the same with *G*, the *κέντηρον κόππα* of the *Greeks*; which though not a Letter of the *Greek* Alphabet is a Numeral Mark, derived from the *Hebrew*, and is indeed in Shape a kind of *Koph* turned over. The Valour of *q* may be the same with that of the *Hebrew, Koph*. Vid. *Thomas. Gl. Præf. pag. 90, 91.* And see also what *Lhuyd* in his *Archæolog.* (p. 24.) says of this Letter.

tick

tick Mr. Gataker, omit the *u* after it : Writing instead of *quis, quid, quam, &c. qis, qid, qam.* But Bishop Wilkins says, that the Letter involved in *Q* is *oo*, * not *u*. See Page 264.

† *X* and *Z* are double Consonants ; *x* containing the Sound of *cs* or *ks* ; *z* contains the Sound of *ds*.

C H A P. V.

Of some Consonants joined together.

Gh, **A**T the Beginning of Words is pronounced as hard *g* : As in *Ghost, ghefs.*

Though it is very seldom used : By some it is pronounced by the soft Aspiration *h* : As in *Might, Light, Night, Right, Sight, Sigh, weigh, Weight, though, Thought, wrought, taught, &c.*

In some few Words it is pronounced like double *ff* ; as, *Cough, Trough, tough, rough, laugh, are sounded Cough, Troff, tuff, ruff, laff.*

Ch, is pronounced like the Italian *c* before *e* and *i* ; namely, with a Sound compounded of *ty* : But Bishop Wilkins says, *Tsh, Tshurtsh, Church.*

Ch, was introduced by the Normans into our Language ; as Mr. Lbuid says, p. 23. and Somner in his Dictionary says, it was not known to the old English Saxons.

* If he had said *w*, he had not said much amiss. The Saxon *cp* is our *qu* : As in *cpacian*, to quake. But in truth, since we add *u* to it, it involves no Letter, but is a meer *c* ; unless half the *w* be involved.

† If double Letters, then are they not properly Letters, but Abbreviations, or Shorthand ; like *Œ*, which is no Letter, but two in one, *et.* However it is but a Nicety, whether they shall be called Letters, or Characters : And Use has prevailed for the former. In a Saxon Alphabet (*Wanley's Catal. p. 247.*) The Mark *ꝛ*, and, is reckoned as a Letter ; and so also is *þ*, that.

But

But in foreign Words it is sounded like *c* or *k*; as, *Chymist*, *Baruch*, *Archippus*, &c.

Sh is pronounced as the French *ch* or *sy*.

Ph is sounded like *f*; but is seldom written but in Words that come from the Greek, written with ϕ or *ph*.

Tb has a double Sound; one soft, coming nigh the Letter *D*; the other strong, approaching near the Letter *T*.

It hath a softer Sound in all Pronouns, Relative Words, Conjunctions. As, *Thou*, *thee*, *thy*, *thine*, *the*, *this*, *that*, *these*, *those*, *they*, *them*, *their*, *there*, *thence*, *thither*, *whither*, *either*, *whether*, *neither*, *though*, *although*.

In a few Nouns and Verbs ending in *ther*. As, *Father*, *Mother*, *Brother*, *Leather*, *Weather*, *Feather*, *smooth*, *neather*, *seethe*, *wreath*, *breathe*, *bequeath*, *clothe*.

Elsewhere it generally has a stronger Sound.

As in the Prepositions *with*, *without*, *within*, *through*: In the Verbs *think*, *thrive*, *throw*, *thrust*, &c. *loveth*, *teacheth*, *hath*, *doth*, &c. In the Substantives *Thought*, *Thigh*, *Thing*, *Throng*, *Death*, *Breath*, *Cloth*, *Wrath*, *Length*, *Strength*, &c. In the Adjectives *thick*, *thin*, &c.

Dh and *Tb* are then of that Power which we commonly ascribe to the Letters *D*, *T*, aspirated or sounded thick. And though these two Powers are commonly used by us without any Provision for them by distinct Characters, yet our Ancestors the Saxons had several Letters to express them. They represented *Dh* by this mark δ , and *Tb* by this mark β : And 'tis most evident that the Sounds of them, though we usually confound them under the same Manner of Writing, are in themselves very distinguishable, as we have already shewn: For *Dh* is sounded in these Words; *Thee*, *this*, *Father*, &c. and *Tb* in these: *Think*, *thigh*, *thistle*, *doth*, &c.

But the Learned Mr. *Wanley* gives a different Account of those Characters, *viz.* β and δ . He says, the first of them is *Runic*, and was in Use with many of the Northern Nations, as it is still in *Iceland*, where it is called by the Name of *Tborn* (as our Forefathers also called it) and that it has continued in Use from the Beginning of Christianity among the Saxons in *Britain* (and probably before) to this

Day.

Day; we only now using a *Y* instead of it, when we abbreviate the Words *The, This, That, Then, &c.* (to which the Letter *Y* has no Relation) because at the Infancy of Printing the said Letter *Thorn* was commonly formed as a *Y*; and that thereby the Charge of that Letter was saved, and the whole *Fount of Letters* consequently the cheaper. As to the other Character, *z*, the said Mr. *Wanley* informs the diagonal Line is only a Note of Aspiration of the *D*; and says he has seen a great Variety of them in old Books, not only applied to the Letter *D*, but to other Letters, when they were to be sounded with an Aspiration.

These Letters are framed by a Percolation or Straining of the Breath through a Kind of Chink betwixt the Tongue and upper Teeth, the first with some Kind of vocal Sound, the other wholly mute. But to conclude: That, which doth generally seem most difficult to Strangers in our *English* Tongue, is the pronouncing these Aspirations (as they are called) which are very frequently and familiarly used amongst us, but hardly imitable by others, though these are but few; these five Words, as is said, comprehending all of them: *What think the chosen Judges?* Which a little Practice might overcome.

C H A P. VI.

Of the Division of Syllables, and some Rules to be observed in Writing of Words.

SPELLING being the parting Words into convenient Parts, in order to shew their true Pronunciation, or for Decency of Writing; the *Grammarians* have given several Rules for the Performance of this Matter. But as Nature is most easy and simple in all her Operations: So I cannot for my Life get it out of my Head, but that a due Observation and Imitation of her would be as serviceable as the following a great many of the magisterial and perplexed Directions of Persons, that compel others to beat that Path they themselves have so often
trod,

trod, though perhaps there may be one but just hard by, that is more pleasant, delightful, and much better. As to the Matter before us, namely the Division of Syllables, I am apt to believe that the easiest if not the best Way is, in Reading or Pronouncing, to part the Syllables as they sound best to the Ear; and in Writing, as they shall appear best to the Eye.

And I find that the Great *Julius Scaliger*, the Learned *Bangius*, and the Famous *Comenius*, are of the same Opinion, than which last Person, never any Man hath made more Improvements in the *Didactical Art*, or the *Art of Teaching*: For he differed very much from a great many of the Moderns, who fancy that the learning of a Language qualifies them of Course for the *Teaching* of it: And yet poor *Comenius* worked Night and Day, and wrote Volumes for the Advancement of an Art, that comes to us without any Thought, Pains, or Study. It is true, a Boy must serve seven Years to learn the *Art* and *Mystery* of *Brush-making*; when seven Minutes shall qualify a Man sufficiently for the professing the *Art* and *Mystery* of *Teaching*: But though the Man has not served seven Years, yet he has learnt *Latin*; and so consequently is Master of *Prudente*, *Conduct*, a *Knowledge of Things*, the *Art of communicating his Thoughts in a clear, easy, and delightful Manner*. His *Latin* no doubt will also furnish him with all the necessary Arts of pleasing the Mind, and winding himself into the Heart and Affections of his Scholar: His *Latin* (or *French* perhaps) will furnish him likewise with all the Ways of Address and Application that are requisite, towards the managing and governing a tender, rough, or a mild, or froward Disposition and Temper. But to the Matter in hand: *Scaliger* in his Book, *de Causis Linguae Latinae*, says; *Quemadmodum loquimur, ita scribere debemus: scribendum itaque Ab-domen, Ig-nis, Om-nis, Pis-cis, Nos-ter, Ap-tus, Sanc-tus, Op-to, teg-men, ag-men: quando communis loquendi modus planè reprobaverit hanc pronuntiationem O-mnis, O-pto, i gnis. Nam neque sufficiens ratio est, litteræ quæ initio conjungi possunt, eas etiam in medio copulandas: partim quum pleraque, quorum initiales sunt, Bâ, Pt, Mñ, Sm, sint peregrina: partim quum pronuntiatio planè sit incerta & ridicula, E-ra-smus, &c. Elegantiae tamen pingendi a-*
liquid

liquid condonare possumus; ut *No-ster, A-ptus*. That is; We ought to write as we speak: We must therefore write *Ab-domen, ig-nis*, &c. (not *A-bidomen, i-gnis*;) since the common Form of speaking hath quite rejected this Pronunciation. *O-mnis, O-pto, i-gnis*. For it is not a sufficient Reason, that the Letters, which may be joined together at the Beginning of a Word, should be also coupled in the Middle: Partly since many Words, whose initial Syllables are *Bd, Pt, Mn, Sm*, are foreign Words: And partly because this Manner of Pronunciation is very silly and ridiculous; as, *E-ra-smus*, &c. But however some Allowance may be made for the Neatness and Beauty of Writing; as, *No-ster, A-ptus*.

But we shall now proceed to give two or three Directions about what Words are to be written with *Capital* or *Great* Letters.

Great Letters are never to be used in the Middle or End of Words, but at the Beginning, and then only.

1. At the Beginning of any Writing.
2. After a Period, when a new Sentence begins.
3. At the Beginning of every Verse in Poetry, or in the Bible.
4. At the Beginning of Proper Names of all Kinds; as of *Men, Women, Cities, Rivers*, &c.
5. At the Beginning of any Word or special Note; as, *God, Queen, Sir*.
6. The Pronoun *I* must always be a *Capital* or *Great* Letter.

Great Letters are also used to express *Numbers*; as, *I* stands for 1, *V* for 5, &c.

C H A P. VII.

Of some Points used in Writing, and of the Abbreviation or Contraction of Words.

THERE are several Marks or Points that do more strictly relate to the *Orthography*, or Writing of Words.

A Hyphen

A *Hyphen*, which is used at the End of a Line, when there is not Room for all the Word, but one or more Syllables remain to be written at the Beginning of the next Line: The Mark is a straight Line thus (-). It is also used in the compounding or joining two Words into one; as, *House-keeper*, &c.

An *Apostrophe*, which denotes some Letter or Letters to be left out, for quicker Pronunciation; as, *I'll* for *I will*, *can't*, for *cannot*, &c. the Mark is a *Comma* at the Top, which is thus written ('), as in *don't*.

But this drawing of two Words into one has very much untuned our Language, and clogged it with Consonants, and is therefore to be avoided as much as possible: As, *mayn't*, *shan't*, *don't*, *won't*, and the like; for *may not*, *shall not*, *do not*, *will not*, &c.

A *Caret* is used when a Letter, Syllable, or Word happens to be left out in Writing: The Mark must be just under the Line where the Letter or Word is to come in.

As, *Thou art Man.* This is very properly called a
A

Note of *Induction*, or of bringing in a Word.

An *Asterism* (*) directs to some Note or Remark in the Margin, or at the Bottom of a Page. In some *Latin* Books it denotes that some Thing is defective or wanting.

Index (☞) the Fore-finger pointing, signifies that Passage to be very remarkable over-against which it is placed.

Sometimes an *Obelisk* (†) or Spit is used upon the like Occasion as the foregoing Note.

Section (§) or Division is used in the Subdividing of a Chapter into lesser Parts or Portions.

A *Paragraph* (¶) or a Note which denotes what is contained in the Sentence or Period.

Quotation (") or a double *Comma* reversed at the Beginning of a Line, denotes that Passage to be quoted or transcribed from some Author in his own Words.

We have also in Writing certain *Abbreviations* or Words made short, and this is done for a quick and expeditious *Way of Writing*. But we shall only mention a few of them.

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them. We are to take Notice that a Point is always to be written after the Word thus abbreviated, unless when the Abbreviation is made by putting the Letter at the Top.

Anfw. for Answer.

A. D. Anno Domini, or the Year of our Lord.

Acct. for Account.

Abt. about.

Ag. Against.

B. A. Batchelor of Arts.

Bp. Bishop.

B. D. Batchelor in Divinity.

Bar. Baronet.

Chap. Chapter.

D. D. Doctor of Divinity.

Dr. Doctor.

Esq. Esquire.

ī. e. id est, that is.

Empr. Emperor.

Honb. Honourable.

Kt. Knight.

LL. D. Doctor of Laws.

M. D. Doctor of Physick.

Mr. Master.

Mrs. Mistress.

Mty. Majesty.

Rev. Reverend.

S. T. P. Professor of, or Doctor in Divinity.

Sr. Sir.

St. Saint.

Obj. Objection.

Qu. Question.

Sol. Solution.

ye. The.

yt. That.

yu. You.

yn. Then.

ym. Them.

yr. Your.

&c. And.

&c. Et cetera, and the rest (or what follows.)

But

But one ought to avoid these Contractions of Words as much as possible, unless it be for one's own private Use, and where it would be ridiculous to write them in Letters at length; as, *Ec.* for *and so forth*, or *the rest*, *Mr.* for *Master*, and *Mrs.* for *Mistress*, &c. It argues likewise a Disrespect and Slighting to use Contractions to your Betters, and is often puzzling to others.

Questions relating to the Seventh Chapter.

Q. *What is a Hyphen?*

A. *Hyphen* is a Line or Mark that ties Syllables together, and sometimes two Words to make one.

Q. *Whence comes Hyphen?*

A. From *υφ' in*, *Hyphen*, that is a Mark to bring two Words *υφ'*, *yph*, under, *in*, *ben*, one Word.

Q. *What is an Apostrophe?*

A. An *Apostrophe* is the Mark of a Letter's being cut off, or left out.

Q. *Whence comes Apostrophe?*

A. From *Ἀποστροφῆς*, *Apostrophus*, a Turning out or away, it being, as it were, the Turning a Letter out of a Word.

Q. *What is a Caret?*

A. A *Caret* is a Mark that denotes a Letter or Word left out.

Q. *Whence comes Caret?*

A. From the Latin Word *Caret*, it wanteth, or is without, that is, the Line wanteth a Word or more, or the Word a Letter, &c.

Q. *Whence comes Induction?*

A. From *Inductio*, a Bringing in.

Q. *What is an Asterism?*

A. An *Asterism* is a Note that directs to some remarkable Passage.

Q. *Whence comes the Word Asterism?*

A. From *Ἀστρομυδος*, *Asterismus*, a Star, or Constellation of Stars.

Q. *What is an Index?*

A. An *Index* also points to some remarkable Passage.

Q. Whence comes the Word Index?

A. From Index, the Fore-finger, because indicat, it marks, or points to, somewhat that is remarkable.

Q. What is a Section?

A. The Parting of a Chapter into Parts.

Q. Whence comes Section?

A. From Sectio, a Cutting or Dividing. This Mark seems to be made of Ss, as it were, Signum Sectionis, the Sign of a Section.

Q. What is a Paragraph?

A. A Mark that denotes what is contained in the Sentence or Period.

Q. Whence comes Paragraph?

A. From Παράγραφος, Paragraphus, that is, a Writing to, it being a Mark which we use to denote the Beginning of a new Sentence. The Mark is taken from the Greek Π, Pi, the first Letter in the Word Paragraphos.

Q. What is a Quotation?

A. A Quotation is a Mark that is used to denote the Quoting or Citation of some Author in his own Words.

Q. Whence comes the Word Quotation?

A. From the Old French Word Quoter, to praise an Author, or to tell quota sint, what they are, that are contained in such a Book or Chapter of an Author.

Q. What is an Abbreviation?

A. The Shortening of a Word.

Q. Whence comes Abbreviation?

A. From Abbreviatio, a Shortening or making short.

N. B. About the Year 1542 it was, That Sir Thomas Smith wrote a Tract concerning correct Writing of English, and the true Sounding of the Letters and Words. That which he found fault with in our Language was, that ill and improper Writing of it. As for Instance of these Words, Please, Sonne, Moone, Hemme, Cleane, To, Tee, Meane. In which Words, he said, those Sounds are not comprehended which we express: And in some of them the Syllables are stuffed with needless Letters. Which Letters by themselves have their certain Natures, as he observed, and, being joined after that Manner, have not that Force which they ought to have. And again, in other Words, he took Notice we had no Letter which expressed that which we spake, and

and therefore he thought it necessary to have more Letters. So he framed Twenty-nine Letters : Whereof Nineteen were *Roman*, four *Greek*, and six *English* or *Saxon*. The five Vowels he augmented into Ten, distinguishing them into Long and Short, making certain *Accents* over, or on the Side of them, that were to be pronounced Long. It is worth seeing his new Alphabet, wherein might be observed that he allowed no Diphthongs, nor double Consonants, nor any *E's* at the End of Words, being not sounded. He had a good Mind to throw out utterly, and banish from the Alphabet the Letter *Q*, as useless, *Ku* expressing the full Power of *Qu*, for, without the Vowel *U*, the Letter *Q* is never written. And the same Uselesness he found to be in the Letter *C*, for it is ever expressed either by *K* or by *S* ; but he retained it in his Alphabet to serve instead of *Cb*. See the Alphabet at the End of the *Grammar*.



P A R T V.

Of P R O S O D Y,

By Mr. DENNIS.

S I R,

I HERE send you, in Compliance with your Desire, my Sentiments concerning the Harmony of our *English* Poetry, which is a short Essay towards an *English* Profody; and I heartily wish that I could send you any Thing that could be of any Use, or any Addition to so good, so useful, and so generous a Work as the *Grammar*, which you are about to publish a third Time.

C H A P. I.

Of Numbers.

THERE are two Things to be considered in the Harmony of our *English*, and indeed of all *Gothick* Poetry, and those are *Numbers* and *Rhyme*.

A numerous Discourse, or a Discourse that is writ in *Numbers*, is a Discourse whose Parts are measured by such a Number of Feet or of Syllables. *Numbers* are necessary to all Sorts of Poetry, both *Gothique* and *Antique*. But the ancient *Græcians* and *Romans* arriving, by the Advantage of their Language and the Fineness of their Ears, to a great Perfection

Perfection in *Numbers*, utterly contemned and rejected *Rhyme*: Whereas the *Gothick* or modern *Poets* vainly imagine that they can supply the Defect of *Numbers* in their unmusical Idioms by the Use of *Rhyme*.

Numbers are made musical and delightful to the Ear by Strength, Sweetness, and Variety. Consonants express Strength, but if unseasonably accumulated are harsh and disagreeable. Vowels supply Sweetness, and especially Diphthongs, but too many of them banish Force. The agreeable Mixture of Vowels and Consonants causes a charming Combination of Strength and Sweetness. But Vowels and Consonants are to be so mingled, that Vowels or Consonants may prevail according as Force or Sweetness is more required. It is partly for this Reason, that there is more Force and more Sweetness in the Ancient *Græcian* or *Roman*, than in the modern or *Gothick* Poetry; because in the ancient *Græcian* and *Roman*, and especially in the former, the Vowels and Consonants are more finely mingled than they are in modern Languages.

The Variety of *Numbers*, and the avoiding of Monotony, is caused in *Poems*, which consist of only one Sort of *Verse*, by the various Mingling of Vowels and Consonants, and by the different Placing of Accents and Cadences (of which last we shall say more immediately.) The *Numbers* in our usual *Pentameters*, which is the *Verse* that we call *Heroick*, are divided into equal, and unequal; and the *Pentameter* is diversified by the judicious using the one or the other, according as the Subject requires. The *Numbers* are equal when the *Accents* lie upon equal Syllables, and they are unequal when the *Accents* lie upon odd Syllables.

CHAP. II.

Of Measure and Cadence.

AS *Numbers* imply Measure, they likewise include Cadence: The Measure of our *English* Verse is different, according to the different Kinds of it. The Measure of our common *Pentameter* or *Heroick* Verse

is usually ten Syllables, but sometimes, when there are *Dactyls*, it is extended to *eleven* or *twelve*, as in this Verse of *Dryden*.

Thee Saviour, Thee the Nations Vows confess. [In our *Stanza's*, according to the different Kinds of them the Measure differs. Two of our Poets have writ long Poems in *Stanza's*, *Spencer* and *Sir William Davenant*. The *Stanza* of *Sir William Davenant* is what they call the *Quaternion*, which consists of four *Pentameters* with alternate *Rhyme*. The *Stanza* of *Spencer* consists of nine Verses, the eight first of which are *Pentameters*, and the ninth is an *Alexandrine* or an *Hexameter*. But the *Stanza* is certainly very improper for long and noble Poems. It seems to belong in a peculiar manner to our *Lyrick Poetry*.

The Measures of our *Lyrical Stanza's* are as different as the *Odes* which are writ in those *Stanza's*. There is the Regular *Stanza* and the Irregular. The Irregular *Stanza* belongs to the *Ode* which is vulgarly called *Pindarick*, in which no one *Stanza* unless by chance answers exactly to another. The Regular *Stanza* is that, whose Measures and the different Placing of its *Rhymes* answer exactly to every one of the same *Ode*; and even of these there is a vast Variety, as every one knows who is acquainted with our Poets who have writ *Odes* and *Songs*; as *Suckling*, *Waller*, *Cowley*, *Sedley*, *Wilmot*, *Sackville*, with a long *et cæteri*.

To treat of *Cadence*, as one ought to do, would require an entire Treatise. The Word seems to me to be a *Metaphor* drawn from the *Dancing-School*, where it properly signifies a Pause or a Fall from Motion to Rest: Taken metaphorically, it signifies a Pause in Sound, or a Fall from Sound to Silence, or from a stronger Sound to a softer, and is regulated by the natural Stops of the Sense, and influenced by the *Accents*. In our most musical *Pentameters* or *Heroicks*, the Pauses, which are most remarkable, are those which are in the Middle of a Verse, or those which are at the End of it.

The Pauses, in the Middle of the Verse, are either upon the fourth Syllable, as in these Verses of *Denham*;

Tho' deep, yet clear, tho' gentle, yet not dull.
Strong without Rage, without O'erflowing full.

Or upon the Sixth, as in the following Verse of *Roscommon*:

Vain are our Neighbours Hopes, and vain their Cares.

The Pause at the End of a Verse ought to be greater than any Pause that may precede it in the same Verse, and the Pause at the End of a Couplet ought to be greater than that which is at the End of the first Verse.

But it is not necessary that the Pause at the End of a Couplet should be a full one, that is, a Point; it is often a Colon, often a Semicolon, often a Comma only. But if the Rhyme is carried on to the third Verse, which causes the three to be called a *Triplet*, then it is necessary there should be a full Pause, that is, a Point; especially if the last Verse of the three is an *Hexameter*, as it often happens.

CHAP. III.

Of Rhyme.

I Come now to say something of *Rhyme* that *Gotbick* Pretence to Harmony. *Rhyme* then is nothing but a Similitude of Sound between the last Syllable or Syllables of one Verse, and the last Syllable or Syllables of another Verse, either immediately following the former, or following at the Distance of two or three Lines at the most. For if the first Syllable of the intended *Rhyme* be lost to the Ear, before the second reaches it, there either can be no *Rhyme*, or at the best but a very imperfect one.

Rhymes are either single, or double, or treble; but because double and treble *Rhymes* are confined to one Sort of Poetry, which is seldom writ now by People of this World, unless it be to advance the Glory of one who has been several Years in the other; I shall be contented to treat of single *Rhymes* alone.

A single *Rhyme* then is a Similitude of Sound between the last Syllable of one Verse, and the last Syllable of another

ther Verse following it at the fore mentioned Distance. And single *Rhymes* are divided into half and imperfect *Rhymes*, and whole and perfect ones. A half and imperfect *Rhyme* is, where there is a Similitude with a Difference. The Difference lies chiefly in the Pronunciation, but sometimes too in the Orthography. We have an Example of both these Differences in six Verses of *Waller*, which are in the Copy, which the Country is supposed to present to the *Countess of Carlisle*.

*A rural Judge dispos'd of Beauty's Prize,
A simple Shepherd was prefer'd to Jove,
Down to the Mountains from the partial Skies
Came Juno, Pallas, and the Queen of Love,
To plead for that, which was so justly giv'n
To the Bright Carlisle of the Court of Heav'n.*

Now here are two imperfect *Rhymes*; the Syllables of the first *Rhyme*, *Jove* and *Love*, agree in the Orthography, but differ in the Pronunciation. The Syllables of the second *Rhyme*, *giv'n* and *Heav'n*, differ both in the Pronunciation and the Orthography. But then this Passage of *Waller* is so spiritual, so courtly, and so gallant, and the Numbers considered apart from the *Rhymes* are so very good, that the Reader abandons himself to the Pleasure they give him, and is not at Leisure to consider any Imperfection of the *Rhyme*. If there is any Thing amiss in this Passage it is, that it is a great deal too courtly and too gallant for the Country. But Mr. *Waller* is so happy a Genius, that his very Faults are great Beauties.

Another Thing that renders the *Rhyme* imperfect is, when one of the Words, whose last Syllable helps to constitute it, is a Polyfyllable, and the Accent does not lie on the last Syllable. As for Example, we find the following Lines in *Waller's* Translation of Part of the Fourth Book of *Virgil*;

*Her Resolution to dispatch and die,
Confirm'd by many a horrid Prodigy.*

Now

Now here the latter Syllable of the *Rhyme* is not half pronounced, and consequently the *Rhyme* is imperfect, or the Accent must be wrongfully laid upon the last Syllable, which must make the Reader appear to be an ignorant Person.

A whole or perfect *Rhyme* is, where there is a Similitude of Sound without any Difference, or in other Words, where there is a thorough Identity of Sound, which appears in pronouncing the two Syllables which make the *Rhyme*, though perhaps they may differ something in the Orthography; as in these Lines of the fore-mentioned Verses of *Waller*;

*Carlisle, a Name which all our Woods are taught,
Loud as their Amaryllis, to resound:
Carlisle, a Name which on the Bark is wrought
Of every Tree that's worthy of the Wound.*

Now here *Taught* and *Wrought*, though they differ in the Orthography, yet agree perfectly in the Pronunciation, which latter ought chiefly if not solely to be regarded in framing the *Rhymes*. The two Lines of *Waller* immediately following the four which were last mentioned have a perfect *Rhyme*, whose Syllables agree both in Orthography and Pronunciation.

*From Phœbus' Rage, our Shadows and our Streams
May guard us better, than from Carlisle's Beams.*

But these perfect *Rhymes* are more or less sweet, or more or less sonorous, as they are more or less composed of *Mutes* and *Liquids*, or *Vowels* and *Diphthongs*.

Thus, Sir, in Complaisance to you, have I gone through the four Things which have been thought to conduce to the Harmony of modern *Poetry*, which are Numbers, Measure, Cadence, and Rhyme; of these the three first consist of several different Sounds, which are dependent one of another.

Rhyme, as I observed heretofore, is wholly dependent of the other three, and consists in the greater *Poetry*, but

of two Sounds which are Unisons. Now Unisons can make no Harmony, which must always consist in the Agreement of different Sounds. So that *Rhyme*, consisting of Unisons, can have no Harmony in itself, and being independent of Numbers, Cadence, and Measure can never promote the Harmony which they produce. And a *Poet's* constant Application to *Rhyme* diverts his Attention in a great Degree from Numbers, Measure, and Cadence, and consequently is a severe Restraint upon the three Producers of Harmony. And as it diverts the Application of the Writer, so, by seizing the Attention of vulgar Readers, it diverts them from the other three. Thus you have what I have been able to write upon this Subject, during a great and dangerous Indisposition: I shall be glad, if it proves either useful or agreeable to you.



A
P R A X I S
O N T H E
G R A M M A R.

HAVING finished the Grammar, I thought it might be necessary to add a few Pages relating to the *Praxis, Practice*, or Use of the *Parts of Speech*, and the Joining of Words together in a Sentence. And I shall first speak of the Distinction of one Part of Speech from another. In these Sentences following tell me what Part of Speech every Word is, and *why* :

Good Boys love good Books. Where is the School? We will go with you to the Temple. I walk in the Shade, because it is pleasant. The Book is published. I saw a prancing Horse.

What Part of Speech is *Good*? A Noun Adjective, because it shews the *Manner of a Thing*; (See Page 51.) *Boys*, is a Noun Substantive, because it signifies the Thing itself; (See Page 51.) It is the Plural Number, S being added to it; as, *Boy, Boys*; (See Page 58.) *Love* is a Verb Active, because it signifies *doing*; (See Page 130.) *Good*, is an Adjective, as before. *Books*, is a Substantive, as before. *Where*, is an Adverb; (See Page 179) And it is an Adverb of Place; (See Page 180.) *Is*, is a Verb Essential or Neuter, because it signifies *Being*; (See Page 130, and 175.) *The*, is an Article, (or Adjective) (See Page 77.) *School*, is a Substantive, as before; (Page 51.) *We*, is a Pronoun, because it is put instead of a Noun; (See Page 118.) *Will*, is a Helping Verb, (Page 146.) *Go* is a Verb, as before, (Page 129, and

130.) *With*, is a *Preposition*, because it shews the *Relation* or *Respect* that one Thing has to another; (Page 85, and 104.) *You*, is a *Pronoun*; (Page 118, and 119.) *To*, is a *Preposition*, as before, (Page 85.) *The*, an *Article*, as before; (Page 77.) *Temple*, a Substantive, as before, (Page 51.) *I*, a *Pronoun*; (Page 118.) *Walk*, is a Verb *Neuter*, because the Action does not pass on some other Thing, (Page 176.) *In*, is a *Preposition*, (Page 85, and 96.) *The*, as before. *Shade*, is a Substantive, (Page 51.) *Because*, is a *Conjunction*, for it joins Sentences together, (Page 184.) *It*, is a *Pronoun*, (Page 118, and 119.) *Is*, a Verb *Neuter*, as before, *Pleasant*, is an *Adjective*, (Page 51.) *The*, as before. *Book*, as before. *Is*, a Verb *Neuter*, as before. *Published*, is a *Participle*, (Page 141.) and, a *Participle Passive*, because it ends in *ed*, (Page 143.) *But*, is *Published*, being taken together, is called a Verb *Passive*, (Page 169.) *I*, is a *Pronoun*, as before. *Saw*, a Verb *Active*, (Page 130.) *A*, is an *Article*, (or *Adjective*) (Page 77.) and a *Numeral Article*, (Page 77.) *Prancing*, is a *Participle*, (Page 141.) and an *Active Participle*, (Page 142.) *Horse*, a Substantive, (Page 51.)

The Second *Praxis*.

This and the two following *Praxis*'s are from Dr. Wallis, with Additions.

The LORD'S PRAYER.

OUR Father which art in Heaven: Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen.

The] Is an *Article Demonstrative*, (Page 78, Line 27.) and answers to *Le* of the *French*: It denotes or signifies the Determination or Fixing the Sense of one or more Particulars, and it shews what Particular you Mean, (Line 17.) So, *the Lord*, is put by Way of Eminence: Namely, *our Saviour Jesus Christ*.

LORD,

Lord] Is a Noun Substantive, (Page 51, l. 1.) It has no Difference of Cases, except the *Genitive*, (Page 65, l. 14.) It is a Contraction of the Saxon *Alaford*, afterwards *Lo-verd*.

Lord's] The final or ending *s*, is the Letter that forms or makes the *English Genitive Case*, (Page 65, l. 2.) It answers to the *Genitive Case* of the *Latins*, and signifies the *Author*, (l. 9.)

Prayer] Is a Noun Substantive.

N. B. It answers to the *French Priere*, to the *Italian Preghiera*: And the Verb *to pray* is in *French prier*, in *Italian pregare*: All which Words come from the *Latin precari*.

The Lord's Prayer] That is; the Prayer of the Lord.

Our] Is a Pronoun Possessive put for the first Person of the Plural Number, (Page 121, l. 9.) It is *Our*, not *Ours*, because the Substantive *Father* is expressed, (Line 19.) The Pronouns, *my*, *thy*, *our*, &c. are to be used when they are joined to Substantives. *Our*, like other Adjectives, has no Difference of Cases, Genders, or Numbers, (Page 107, l. 4.)

N. B. *Our*, comes from the Saxon *Owre*, *ure*, for which the Germans say *Uor*, which seems to be made from *we*, as it were, *weere*; as from *You* and *They*, are formed *Your*, *Their*: And from *She*, (the *s* being cast away) comes *Her*; For what we call *She*, the Saxons call *Seo*, and *Heo*; and *Hoo* is used in some Parts of England for *She*.

Father] Is a Noun Substantive, (Page 51.)

N. B. It comes from the *Latin Pater*, or rather the *Greek Πατήρ*. *Pater*; but through the Mediation of the Saxon *Foeder*, the Danish *Fader*, the German *Vatter*, the Dutch *Vader*, whose *D* is often changed in our Tongue into *Th*, and their *V* into *F*. It has some Allusion or Likeness to the Danish *Feder* (to nourish) whence our *to feed*, and hence *Food*, and *Foder* chiefly taken for the Aliment of Beasts, Hay, &c. But this Word does not come to us through the Mediation of the *French*, as a great many of our Words do; with whose *Pere* our Word *Father* has no Affinity.

Which] Is a Relative, (Page 124, l. 26.) It is spoken both of Things and Persons, (though chiefly of Things;) as
who

who and *whom* are used when we speak of *Persons*; (Page 124, l. 20.) And *who* would have been in this Place more proper, because it speaks of a Person, and is now a-days more frequently used. Hence it is, that in our *English Liturgy*, or *Common Prayer-Book*, where formerly they used *which*, it is in the latter Editions changed almost always into *who* or *whom*, as being more elegant when we speak of Persons. But, in this Prayer of our Lord, it has not been thought convenient to vary from the received Form, which is so very familiar with the common People. *N. B.* For *Which*, they formerly said *whilk*, as the *Scotch* do now, or else *Quilk*; the *Saxons*, *Hwilk*; the *Danes*, *Hwilk*; the *Germans*, *Welch*, *Welche*; the *Dutch* *Welk*, *welke*; the *French* *Quel*, *quelle*; all from the *Latin* *Qualis*; as from *Quo*, comes *who*, from *Quando*, *Whan*, *When*; and perhaps from *Quare*, *Where* and *Wherefore*. For the *Welch* used *Cbw* for the *Latin* *Qu*, the *Saxons* *Hw*, and *We*, *Wh*. For *who*, the *Saxons* said *Hwa* and *Hua*; the *Dutch*, *wie*, and for *what*, the *Saxons* said *Hwat*, the *Dutch* *wat*, the *Germans* *was*, the *Danes* *Hwad*; all from the *Latin* *Quid* or *Quod*.

Art.] Is a Verb *Essential* or *Neuter*, (Page 130, l. 1.) It is the second Person Singular of the Verb *Am*, (Page 153, l. 15.) It is the second Person Singular, because it agrees with *thou* understood, p. 228, l. 14. For *thou* is the *Nominative Word* of the second Person Singular, p. 119, l. 15. *N. B.* This Verb is very irregular, p. 153, l. 12. *Am*, comes from the *Saxon* *Eom*, which perhaps came from *sim*, *cimi*, whence the *Latin* *Sum*, (*S* being often prefixed, instead of a *Spirit* or *Aspiration*.) *Art*, from the *Saxon* *Eart*, though *Dr. Wallis* says, that from *Am* come *are* and *art*, which is a Contraction of *ar'st*, for *st* is the Termination or Ending of the second Person Singular. (p. 133, l. 7.) *Is* from *Eß*, or *isi*, *essi*.

In.] A Preposition, p. 96, l. 34. and p. 97, l. 6. But we do all by the Help of *Prepositions*, which the *Greeks* and *Latins* did, partly by *Prepositions* and partly by the Diversity or Difference of Cases, p. 86, l. 23.

Heaven] A Noun Substantive, p. 51. *N. B.* It comes from the *Saxon* *Hefen*, *Hefon*, *Heofen*, which perhaps is from their *Heofian* to lift up, and this from *Heab*, whence our *high*. Also from their *Heafian*, comes our Word to *heave*,

to lift up on high ; whence the *Participle*, Heaved, p. 141, l. 28. It is a *Participle Passive*, p. 157, l. 4. Which in the old Form did end in *En*, as *Heaven* lifted up, p. 143, l. 4. Hence *Heaven* signifies something *high* or *lifted up*.

Hallowed.] A *Participle Passive* which ends in *ed*, p. 153, l. 3. By the Help of which *Participle* and the Verb *Am* or *Be*, we express what the *Latin Grammarians* call the *Passive Voice*. Of the Formation of the *Verb Passive*, see p. 169, l. 1. N. B. *Hallowed* comes from the Verb *to hallow*, that is, to sanctify or consecrate, from *holy*, or rather the old Word *haly* : And to this Day, the *Abbey* of the *Holy Cross* near *Edinburgh* in *Scotland*, is called *Haly-Rood House*, i. e. *The House of the Holy Cross*. For *Rood* or *Rude* is a *Cross* ; and *Haly-Rood-Day*, is the Day of exalting or showing the *Holy Cross* : But the Word *Rood* is now become obsolete, or out of Use, for which we use *Cross* from the *French* Word *Croix*. As from the *Saxon* *Cricce*, we say *crutch*, *crook*, *crooked*. So the *Temple* or *Church* of *All-Saints*, is called *All-Hallows-Church*. And the Feast of *All-Saints*, is called *All-Saints-Day*, and also *All-Hollon-Day* and *All-Hollon-Tide* ; *Tide* being and old Word for any set Time. Our *Haly*, or *Holy*, comes from the *Saxon* *Halig*, *Halga* : For which the *German* use *Heylig*, the *Dutch*, *Heyligh*. But the Word *Hallow* is now out of use, for which we put in its Place the *French* Word *to sanctify*, from the *Latin* *sanctifico* : And for *All-Hallows*, we say *All-Saints*, though several Churches in *London* are yet called by that Name. But this Word is still retained in the *Lord's Prayer*, because it has been an ancient *Formula* or *Expression*.

Be.] Is a Verb from *Am*, and is used here in an *Imperative* or *Commanding* or *Bidding* (i. e. *praying*) Sense, p. 154, l. 1. And therefore it is put before the *Nominative Word*, p. 226, l. 1. How the *Imperative Manner* is expressed, see p. 171, l. 22.

Thy.] Is a *Pronoun Possessive*, p. 121, l. 8. It is put for *Thou* the *Second Person Singular*. It is *Thy* and not *Thine*, because it does not come before a Word beginning with a *Vowel*, and because the *Substantive* is not left out, p. 121, l. 17. N. B. It comes from the *Saxon*, *Thin*, the *Germans*, *Dein*, *Dutch*, *Diin*—*Thou* comes from the *Saxon* *Thu*, for which the *Germans* and *Dutch* say *Du* ; all which
come

come from the *Latin Tu*, or the *Dorick* (i. e. *Greek*) τὸ for σὺ.

Name.] A Substantive. *N. B.* For *Name* the Saxons say *Nama*; the Germans, *Name*, *nabm*, *nabmt*; the Dutch, *Naem*; the Danes, *Naffn*; the French, *Nom*; the Italians, *Nome*: All which Words come from the *Latin Nomen*, or the *Greek ὄνομα*, *onoma*, or rather from the *Hebrew*, *Naam*, *dixit, he said*. But this Sentence might be thus placed, *Hallowed be thy Name*, as it is in this Place; or, *Thy Name be hallowed*, (as in the next Clause, *Thy Will be done*) or *Be thy Name hallowed*. But the first Way is the best.

Thy.] As before.

Will.] A Substantive, from the Verb *to will*, or else this may come from that. They wrote formerly *wolle*, whence the *Præter Tense*, *would*, i. e. *welled*, p. 140. l. 13. *Will* was called among the Saxons *Willa*, among the Danes *Villie*, among the Germans and Danes *Wille*, and so it was formerly written among us *English*, before the Custom of leaving out the final *E* after a double *ll* prevailed: All which come from the *Latin Volo*; for the *V* Consonant of the *Latins* used to be changed into the *English W*, which was formerly of the same Sound with the *V* Consonant of the *Latins*, before it degenerated into the *Eolick Digamma F*, p. 187. l. 17. As, *Via* Way, *Vinum* Wine, *Ventus* Wind, *Venio* Wend (an old Word) *Veni* Went, *Vespa* Wasp, *Vado* Wade, *Vago* Wag, *Vacillo* Waggle, *Vallum* Wall, *Volvus* Wallow, *Ovis* Ewe, *Versus* Ward, *Vasto* Waste, *Vebo* Weigh, *Vebo* Wain Waggon, *Vidua* Widow, *Væ* Wea Wo, *Vellus* Wool, *Vermis* Worm, &c. But those Words, which retain the *V* Consonant sounded after the *modern Way*, were afterwards taken into our Language; rather by the Intervention of the *French Tongue*, than of the *Teutonic*, or any of its Dialects. So that from *Vanesco*, *Vaxui*, is derived to *Wane* (an old Word) which is of a *Teutonic* or *Saxon* Original; but to *Vanish* of a *French*. So likewise *Worth* and *Virtue* are both from *Virtue*; *Wicked*, *Wickedness*, *Vice*, *Vitious*, from *Vitiosus*, *Vitium*; *Win* and *Vanquish*, from *Vinco*.

Be.] As before.

Done.] It would be better written *Do'n* or *Doen*, for it is the *Participle Passive* from *to doe*, p. 157, l. 4. p. 159, l. 18.

In.]

In.] As before.

Earth.] A Substantive. *N. B.* By the Saxons it is called *Eard*, *Eord*, *Eorth*; by the Germans, *Erd*, *Erde*; by the Dutch, *Erd*, *Aerd*, *Aerde*; by the Danes, *Jord*, *Jorden*: All from the Greek *ἔρα*, unless any had rather derive them from the Arabick *Arda*, or the Hebrew *Arets*.

As.] An Adverb, p. 182. It comes perhaps from the Greek *ὡς*.

It.] A Pronoun of the third Person Singular, p. 119, l. 19. It is spoken of a Thing that is neither of the *Male* nor *Female Sex*, p. 119, l. 8. For when we speak of the *Male Sex* we say *He*, if of the *Female Sex* we say *She*. *N. B.* It comes from the Saxon *Hyt*, or the Latin *Id*.

Is.] Is a Verb Neuter, the third Person Singular of *Am*, *I am*, *thou art*, *he is*, &c. *Is*, is the third Person Singular, because the Nominative Word is so, p. 228, l. 14. *Is*, is used, and not *Be*, because it is put in an *Indicative Sense*, and not in an *Imperative* or *Subjunctive*, nor after the Conjunctions *If*, *Whether*, &c.

In Heaven.] As before.

Give.] A Verb; it is used in an *Imperative Sense*, the Pronoun *Thou* being left out, for *Give thou*. *N. B.* In the Saxon *Gifan*, *Agyfan*, *Geofyan*, is *to give*: And the English did formerly write *Gyf*; for *V* Consonant with that Sound has been but lately introduced. Hence comes a *Gift* or *Guift*, as it were *gived*; for as from *leave* comes *left*, so from *Give* comes *Gift*. In Saxon it is *Gife*, *Gift*, *Geoft*; in German, *Gaba*; in Dutch, *Gifte*.

Us.] Is the following State of the Pronoun *We*, and it is thus put, because it follows the Verb *Give*, or rather the Preposition *To* understood, p. 120, l. 10. *Give us* is used by an *Ellipsis* for *give to us*, p. 103, l. 7. *N. B.* The Saxons say *Us*; the Germans, *Uns*; the Dutch, *Ons*.

This.] Is an Adjective, p. 123, l. 14. And it is a demonstrative Adjective, p. 124, l. 6. *This*, makes in the Plural *These*, p. 124, l. 1. *This*, is spoken both of *Persons* and *Things*, p. 124, l. 16. The Saxons say *This*, *These*, &c.

Day.] A Noun Substantive. But *this Day* is spoken for *in this Day*, by an *Ellipsis*; as *Hodie* in Latin for *Hoc Die*, for *in hoc Die*. *N. B.* The Saxons for *Da* say *Dæg*, the Dutch,

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Dutch, Dag; the *Danes, Dag*; the *Germans, Tag*; all from the *Latin Dies*.

Our.] As before.

Daily.] An adjective from the Substantive *Day*, it signifies what we have *every Day*, or what is *sufficient for a Day*.

Bread.] A Substantive. *N. B.* The *Saxons* say *Bread*, the *Germans, Brodt*; the *Dutch, Broodt*; the *Danes, Brod*.

And.] A *Conjunction*, p. 184. It is a *Copulative*, and joins Sentences together, p. 185, l. 16. *N. B.* The *Saxons* say *And*, the *Dutch, Ende*; the *Germans, Unde*.

Forgive.] A Verb used in an *Imperative* Sense. *For*, in Composition, denies or deprives, p. 214. *N. B.* The *Saxons* say *Forgifan*; the *Germans, Vergeben*; the *Dutch, Vergbeven*.

Us.] As before.

Our.] As before.

Trespass.] A Noun Substantive, *s* is added to make the Plural Number, from *Trespasse*, p. 58, l. 3. But it is made by this Addition a Word of three Syllables, because, if the Sound of the Vowel were not pronounced, the last *s* would not be heard, p. 58, l. 15. *Trespasse* is a *French* Word from *trans*, beyond, and *passer, to go*, that is, a going beyond the Bounds set for us to observe. *Wrong*, is more an *English* Word than, *Trespass*.

As.] As before.

We.] A Pronoun, and in the *foregoing* *State*, because it comes before the Verb *Forgive*, p. 120, l. 7.

Forgive.] A Verb, the Ending in the Plural Number is never changed, p. 133, l. 2.

Them.] Is the *following* *State* of *Tbey*. See the Table, p. 122, l. 8. It is *Them*, and not *Tbey*, because it follows the Verb, p. 120, l. 10. *N. B.* For *Tbey*, the *Saxons* say *Hi*, (perhaps from the *Latin hi* or *ii*, or rather the *Greek ii*) the *Germans, Sie*. For *them*, the *Saxons* say *beom*, the *Dutch* *bem, ben*; and we, sometimes in Speaking, and sometimes in Writing, use *em*, or *um*, for *them*.

That.] An *Adjective Relative*, or an Adjective that has Relation to some other Word, and is used for *who* or *which*, p. 124, l. 3. It is spoken both of *Persons* and *Things*, p. 124.

Trespass.]

Trespafs.] A Verb. It is used in a declaring (or as the *Latins* call it an Indicative) Manner, *p.* 136, *l.* 12. It is the *Present Tense* or *Time*, *p.* 130, *l.* 6. *p.* 131, *l.* 21. It is thus formed, *I Trespafs, Thou Trespassest, He Trespasseth, Plural. We Trespafs, Ye Trespafs, They Trespafs,* *p.* 161, *l.* 26. *N. B.* It comes from the Noun *Trespafs*.

Against.] A *Preposition*, *p.* 89, *l.* 4. What a *Preposition* is, see *p.* 85, *l.* 37. *N. B.* The *Saxons* say *Agen, Ongen*; the *Dutch*, *Tegen*; the *Germans*, *Gegen, Entgegen*.

Us.] As before.

And.] As before.

Lead.] A Verb. It is here used in an Imperative Sense, *p.* 171, *l.* 18. But the Nominative Word is left out; as, *Lead for Lead Thou.* *N. B.* For *Lead*, the *Saxons* say, *Leedan, aledan*; the *Dutch*, *Leyden, leeden*; the *Germans*, *Leyten*; the *Danes*, *Leder*.

Us.] As before.

Not.] An Adverb of denying, *p.* 181, *l.* 23. What an Adverb is, see *p.* 179, *l.* 6. When it is used absolutely, that is, not being joined to any other Word, we say *No*; *p.* 181, *l.* 24. But when it is joined to a Verb or Noun, we say *Not*; as, *Lead us not*, *p.* 181, *l.* 26. *Not*, is here put after the Verb, *p.* 182, *l.* 5. *N. B.* The *Dutch* say, *Niet*; the *Germans*, *Nicht*.

Into.] A *Preposition*. *In* relates to rest, *Into* to Motion, *p.* 97, *l.* 3.

Temptation.] A Substantive. *N. B.* It comes from the Latin *Tentatio*, which from *tento*, to tempt. To try is more *English*.

But.] A Conjunction, *p.* 186. What a Conjunction is, see *p.* 184.

Deliver.] A Verb. from the French *Delivrer*.

Us.] Is a following State of the Pronoun, because it follows the Verb *Deliver*, for *deliver we* would be false *English*.

From.] A *Preposition*, *p.* 96, *l.* 17. *N. B.* They formerly used *fro* for *from*; whence *froward*, that is, one that turns from others, that will not agree to Things: And as, *from*, is used in Opposition to, *To*; so *Froward*, is to *Toward*, and *Towardly*, *A toward Youth*, that is, a Youth that applies his Mind or Will to Things; fit, or made, for any

any Thing. We do also now say *to and fro*, for *to and from*; *hither and thither*. N. B. The Saxons, for *from*, say *fram*, *fra*; the Danes, *fra*.

Evil.] Is an Adjective, but is here used as a Substantive, that is, without having another Word joined to it; as, *the Evil*, (*Thing or Person*) p. 109, l. 7. N. B. For *Evil*, the Saxons say *Efel*, *Yfel*; the Dutch, *Evel*; the Germans, *Ubel*.

For.] Is here a Conjunction, p. 187, l. 14. There is also, *for*, a Preposition, p. 94, l. 22. N. B. It comes from the Saxon, *For*; the Germans say *Fur*; and the French, *pour*; all which come, though variously changed, from the Latin *pro*,

Thine.] A Pronoun. *Thine* is here used, and not *thy*, because the Substantive is left out; p. 121, l. 18. The natural Order of the Words is this, *The Kingdom is thine*, that is, *the Kingdom is thy Kingdom*; but because the *Kingdom*, in the last Place, is left out, therefore, *thine*, is used rather than *thy*: And the Words are put out of their natural Order, the Nominative Word, *the Kingdom*, being put after the Verb, *is*, that it might more smoothly and easily join with the following Words. *The Power and the Glory. Thine is the Kingdom*, that is, *Thou hast the Kingdom*.

Is.] A Verb, the Third Person Singular from *am*; and agrees with the Nominative Word *Kingdom*; See p. 228, l. 13.

The.] As before. But here it is used in an emphatical or expressive Manner, by Way of Eminence or Distinction; See p. 78, l. 29.

Kingdom.] A Substantive. It is a Substantive Common, p. 53, l. 7. It comes from *King*, by adding the Termination *dom*; and denotes the Kingly State or Government, and the Place governed, p. 197, l. 22. N. B. The Saxons, for *Kingdom*, say *Cynedome*; the Dutch, *Koninkdome*; the Germans, *Konigreich*. N. B. The Saxons, for *King*, say *Cyng*, *Cyning*, *Cynig*; the Danes, *Konning*; the Dutch, *Koningh*; the Germans, *Konig*. You may derive it from *Ken*, *to know*; or *Can*, *to be able*; or perhaps from the Hebrew *Chan*, a Prince or Governor. From hence also is *Chan* or *Cham*, the Title of the Prince of Tartary. And the same Title is common with the Persians. The Saxons, for *Ken*, say *Cunnan*, *Cannan*, *Cunnan*; the Germans, *Kennen*; we also sometimes

use *Ken*, but not so much as the *Scotch*, with whom it is very common. Hence comes *Cunning*; as, *A cunning Fellow*: Also to *Con*, that is, to learn a Thing well: And *Ale-Conner*. *Can*, is of frequent Use among us, for which the *Dutch* say *Konnen*; the *Germans*, *Können*; *Ich Kan, I can*. But let a *King* come from *Ken*, or *Can*, it is certain that both *Prudence* and *Power* are necessary for that Dignity.

The.] As before.

Power.] From the *French*, *Pouvoir*. But *Strength* is more an *English* Word.

And the.] As before.

Glory.] From the *French*, *Gloire*, and that from the *Latin*, *Gloria*.

For ever and ever.] A Solemn Form, for throughout all Ages or Times.

For.] Is a Preposition, p. 94, l. 22.

Ever.] Is originally an Adverb; but is used here as a Substantive, denoting an everlasting Duration: Dr. Wallis derives it from *Ævum*, * *Age*: As *Aye* and *Age*, from *αἰών*, *aioon*: But it may be fetched as well from the *Saxon* *Aefre*, *ever*.

Amen.] The usual *Epilogue*, Conclusion or Ending of Prayers: It is a *Hebrew* Word, but common to almost all Languages.

The *Lord's Prayer* in its natural Order, with the Words that are left out.

(O) OUR Father which art in Heaven: Hallowed be thy Name (thy Name be Hallowed): (Let) thy Kingdom come; thy Will be done in Earth, as it is (done) in Heaven: Give (thou to) us our daily bread (in) this Day: And forgive (thou to) us our Trespases, as we forgive (to) them (their Trespases) that trespass against us: And lead (thou) us not into Temptation; but deliver (thou) us from Evil: For the Kingdom is thine, the Power (is thine) for ever and ever. Amen.

* It is seldom right to derive a *Saxon* Word from a *Latin* one. There are but very few *Saxon* Words so derived; and these are new in their Language, perhaps taken up since their Conversion; from which Time they may have borrowed some Ecclesiastical Names.

The Second and Third *Praxis*.

The Apostle's CREED:

I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary; suffered under Pontius Pilate, Was crucified dead and buried: He descended into Hell: The third Day he rose again from the Dead: He ascended into Heaven: And sitteth on the Right Hand of God the Father Almighty: From thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost: The Holy Catholick Church: The Communion of Saints: The Forgiveness of Sins: The Resurrection of the Body: And the Life everlasting. Amen.

The.] A Demonstrative Article added to the Substantive *Apostle's*: Or to *Apostle's Creed*, which is reckoned but as one Substantive, p. 75, l. 28. p. 67, l. 8.

Apostles.] *Apostle* is a Substantive. By the Addition of *S*, it is the Plural Number *Apostles*, p. 58, l. 3. and, by the Addition of the other *S*, it is made as the Genitive Case, p. 65. * *Apostle's*; but, for better Sound Sake, the first *S* is cut off, p. 66, l. 3. And an *Apostrophe* is added as *Apostle's*, p. 65, l. 13. N. B. *Apostle* comes from the Latin *Apostolus*, or the Greek ἀπόστολος, *Apostolus*, One that is sent. It is called the *Apostles Creed*, because it was, as some would have it, written by the *Apostles*; or at least as it is agreeable to the Doctrine delivered by the *Apostles*, or a Compendium of it. But as my *Worthy Pastor* the

* That *Plural Genitive* is a great Impropriety, and without Foundation. See the Note in Page 66. The Creed should be stiled, not the *Apostle's Creed*, which would mean the Creed of some one *Apostle*, but the *Apostolical Creed*, or the Creed of the *Apostles*.

Learned

Learned; Dr. WATERLAND has observed: It is well known to learned Men, that the *Creed*, called the *Apostles*, is no other than the *Roman Creed*. "It has obtained the Name of the *Apostolick Creed* (as a learned and accurate Author observes *) for no greater or other Reason than this: "It was a Custom to call those Churches in which any *Apostle* had personally taught, especially if he had resided there any long Time, or had died there, *Apostolick Churches*. Of these there were a great many in the *Eastern Parts*; *Jerusalem*, *Corinth*, *Ephesus*, *Antioch*, &c. but in the *Western Parts* none but *Rome*—So that any one, that in the *Western Parts* of the World spoke of the *Apostolick Church*, was supposed to mean *Rome*—and so their Bishop came to be called the *Apostolick Bishop*; their *See* the *Apostolick See*, their *Faith* the *Apostolick Faith*, and among the rest, the *Creed* that they used, the *Apostolick Creed*, now called the *Apostles*."

Creed.] A Compendium or Abstract of Things to be believed. From the Verb *Credo*, *I believe*: Which is the initial or beginning Word of the *Creed* in Latin.

I.] A Pronoun of the first Person of the Singular Number, p. 119, l. 13. It is the Foregoing State of the Pronoun, because it comes before the Verb *believe*, p. 120, l. 6. *N. B.* In Saxon it is *lc*, in Dutch, *Ich*; in German, *Ich*.

Believe.] A Verb. The Present Tense, or Time, *I believe*, or *I do believe*. *Be*, is a Preposition set before Verbs and Participles, &c. p. 213, l. 15. As in other Languages *Ge* and *Ghe*. *N. B.* *Believe* is in Saxon *Geleasan*, in Dutch *Gbelooven*, in German *Glauben*. And *Belief* is *Gelansa*, *Gbeloove*, *Glaub*.

In God.] Or *on God*, in the same Sense. *In*, is a Preposition, p. 96, l. 33. *God*, is a Substantive. *N. B.* The Saxons, as we, say *God*; the Danes, *Gad*; the Dutch, *Goed*; the Germans, *Gott*, which they derive from the German, *Gute*, *Good*.

The Father.] As before.

All-Mighty.] A Compound Adjective, of *All* and *Mighty*, i. e. *Powerful*. *N. B.* For *All*, the Saxons say *Æl*,

Eal, Ealle, Alle; the *Danes, Oll*; the *Dutch, Al*; the *Germans, All*. All which come from the *Greek ὅλος, holos*. *Mighty*, is formed or made from the Substantive *Might*, by the Addition of *y*; for from *Substantives*, by adding the Ending *y*, are formed *Adjectives* of Plenty, or Abounding, p. 193. l. 28. And *Might* comes from *May*, for which the *Saxons* said *Maeg*; the *Dutch, Mach*; the *Germans, Mag*. So the *Saxons*, for *Might*, said *Mibte, Maebt, Meabt*; the *Germans* and *Dutch, Macht*; the *Danes, Maet*. So, for *Mighty*, the *Dutch* say *Machtigh*; the *Germans, Machtig*. So, for *All mighty*, the *Dutch* say *Almachtich*; the *Germans, Allmachtig*; the *Danes, Allmeetig*.

Maker.] A Substantive, signifying the *Doer*; for, from *Make*, comes the Verbal Substantive *Maker*, by adding the Ending *er*, p. 193. l. 23. *N. B.* For to *Make*, the *Saxons* say *Macan*; the *Dutch, Maecken, Make*; the *Germans, Machen*; the *Danes, Mager*: All which are from the *Latin Machinari*.

Of.] A Preposition, and answers to the Genitive Case of the *Latins*, p. 97. l. 30. *N. B.* Perhaps it comes from the *Latin ab*, or the *Greek ἀπό, apo*, or rather ἀφ, *aph* put for *apo*.

Heaven and Earth.] As before.

And in.] As before.

Jesus Christ.] *Jesus* is a Proper Name, or a Substantive Proper, p. 53. l. 7. *N. B.* It signifies a *Saviour*. *Christ* is also a proper Name, and signifies *Anointed*.

His.] Is the Genitive Case of *He*, the Pronoun of the third Person Singular, and denotes the Male Sex, p. 119. l. 6. *His*, see the *Table*, p. 122. l. 5. *N. B.* The *Saxons* say *Hyse, Hise, His*; perhaps it comes from the *Latin, Is*.

Only.] Is an Adjective in this Place; for sometimes it is used *Adverbially*, p. 109. l. 10. *N. B.* It comes from *One*, for which the *Saxons* say *An, Aene*; the *Dutch, Een*; the *Germans, Ein*; and the *Scotch ean, ane*; all from the *Latin Unus*, or the *Greek ἓς, he is, is, hen*. From *one* comes also *once* *. For any the *Saxons* said *Aenig*. Hence also *An*,

* In *Saxon* *ane* or *aene*; and in the Genitive *anes, aenes*. From whence comes *ones, onis, onys*, in old Writings, which is now *once*. For then *ones*, or then *once*, which is now corruptly spoken and written for the *nonce*.

a, for which the *French* use *Un. An* and *One* have this Difference, that *An* is less Emphatical than *One*, p. 77, l. 28.

Son.] A Substantive. *N. B.* The *Saxons* say *Suna*; the *Dutch*, *Sone*; the *Germans*, *Sohn*; the *Danes*, *Son*, &c.

Our.] As before.

Lord.] A Substantive common, p. 53 l. 9. *N. B.* It is a Contraction of the *Saxon* *Hlaford*, which *Dr. Wallis* will have to come from *Hlaf*, whence our Word *Loaf* and *ford* which we now call *afford*.

Who.] or *which.* *Who* is spoken of Person only, *Which* of Things, p. 120. l. 27. and p. 124. l. 19.

Was.] The Preter Time of the Verb *Am*, p. 153, l. 19. *I was*, *Thou wast*, &c. But here, *was*, being joined to the Participle *Conceived*, denotes the first Preter Time of the Passive Voice, as the *Latins* call it, p. 170. l. 1.

Conceived.] A Participle Passive, from the Verb *Conceive*, by the Addition of the formative Termination *Ed*, p. 143. l. 4. *N. B.* *Conceive*, comes from the *French* *Concevoir*, and that from the *Latin* *Concipio*.

By.] A Preposition, signifying the Efficient Cause, p. 93. l. 21.

The Holy Ghost.] *The*, as before. *Holy*, see *Hallowed*. *Ghost*, is a Substantive, it signifies *Spirit*, which Word we now use instead of *Ghost*. Though it is yet retained, from ancient Custom, as the Title of the *Holy Spirit*, lest the common People should think there was some Change or Innovation in the Doctrine, if the Name was altered. But we do also say the *Holy Spirit*. *N. B.* But *Ghost* comes from the *Saxon* *Gast*, which the *Dutch* and *Scotch* call *Ghest*; the *Germans*, *Geyst*. To this, the Word *Gust* has some Relation, denoting a violent Blast of Wind. But the Word *Ghost* is now more frequently used to denote some *Spectre* or Apparition. For they thought formerly, as some do now a-days, that *Ghosts* or Apparitions were very often seen, especially near Church-Yards and Sepulchers, and that they were the wandering Souls or Spirits of Dead Persons that had been murdered, or that had hid Treasures which were not yet found out. From the Substantive *Ghost* by the Addition of *ly*, comes the Word *Ghostly*, that is, *Spiritual*, p. 195. l. 9. which is now also more frequently used. Hence also comes *ghastly*, terrible, frightful.

ful, like a Ghost, or like a dead Corps; for a gasty Look is chiefly said of the Countenance of a dying Person. Also *Agast* affrighted, as it were at the Sight of a Ghost. To *gaze*, that is, to look attentively upon a Thing, as on somewhat new or unusual, from the Greek *ἀγάζομαι*, *agazomai*, to wonder or admire.

Born.] A Participle Passive from *to bear*, which makes in the Preter Tense *Bare* or *Bore*, p. 159. l. 4. Table II. Whence comes the Participles *Boren*, p. 157. l. 1. which by Contraction is made *Bor'n*, *Born*, *N. B.* Hence comes a *Bairn*, *Barn*, a *Son*, or *Child*, (a Word common with the *Scotch*, and our North Country-Men;) also hence the Noun *Birth*, as it were *Bear'th* or *Beareth* the third Person of the Verb *to bear*. To *breed* as a *breeding Woman*, or *to breed up*, that is, *to educate*; also *Breed*, *Off-spring*; *Brat*, *Brood*, as a Brood of Chickens, and *to brood*, have some Relation to this Word *bear*.

Of.] A Preposition, p. 97.

The Virgin.] A Substantive. *N. B.* It comes from the *Latin*, *Virgo*. *Mayd*, *Maid*, or *Maiden*, is more an *English* Word, which the *Saxons* call *Moeden*, *Moegden*; the *Dutch* *Maecht*, *Maeght*, *Maeghd*; the *Germans*, *Magd*.

Mary.] A Substantive proper, p. 53. l. 7.

Suffered.] The Preter Tense of the Verb *to suffer*, which is made by adding the Ending *Ed*, p. 134. l. 22, and 24. and it is thus formed *I suffered*, &c. p. 162. l. 5. *N. B.* *Suffer* comes from the *Latin*, *Suffero*.] *Bear*, *bare*, is more an *English* Word.

Under.] A Preposition, p. 103.

Pontius Pilate.] Substantives proper.

Was.] As before.

Crucified.] A Participle Passive from *crucify*. *Was crucified* is the first Preter Tense of the Passive Verb, see p. 170. l. 1. *N. B.* It comes from the *French*, *Crucifier*, which from the *Latin*, *Crucifigo*.

Dead.] An Adjective from *to dy*, whence also *Death*, p. 193. l. 7. *N. B.* The *Saxons* said *dead*; the *Dutch*, *dood*; the *Danes*, *dod*; the *Germans*, *totd*, *totd*.

And.] As before.

Buried.] A Participle from *to bury*; *was buried*, is also the first Preter Tense of the Passive Verb, p. 170. l. 1. *N. B.*

N. B. The Saxons say *Birian, Birygean, Birygan, Bebyrgean, Belyrigian*, to bury, and *byrged, buried*, from *Beorg*, a *Hillock* or *Heap*, which has some Affinity with the *Germans Berg*, a *Hill*. But the *Dutch* say *Begrave*, the *Germans, Begraben*, from *Graf, Grab*, which we call *Grave*.

He.] A Pronoun of the third Person Singular, p. 119. l. 16. It is the *Nominative Word* to the Verb

Descended.] The first *Preter Time* of the Verb *Descend*, p. 131. l. 22. See the Formation of it, p. 162. l. 3. *N. B.* It comes from the *Latin Word descendo*, to *descend*, that is to go down, *descended*, i. e. *went down*, from the old Word *wend*, p. 160. l. 1. Of the Sense of *De*, in Composition, see p. 216. l. 18.

Into.] A Preposition, p. 96.

Hell.] A Substantive. *N. B.* The Saxons say *Helle*; the *Dutch* and *Germans, Hell, Helle*: Which come from the *Saxon Hellan*, to cover, whence also our Word to *heal*; or else from the *Saxon, Hol, Hole, Hule*, or the *Dutch* and *German, Hol*, which answer to our, *Hole*. It answers to *Sheol* * of the *Hebrews*, and *ᾍδης, Hades*, of the *Greek*; which Words are used for the *Grave*, as well as for *Gehenna* the Place of the Damned: Or here it is rather put indefinitely for the *State of the Dead*, which seems to be the Sense, it in this Place.

The.] As before.

Third.] Is an Adjective, and is called an *Ordinal Number*, as, *Three*, is a *Cardinal Number*, p. 80. l. 7. and l. 4. *N. B.* For *Three*, the Saxons said, *Thri, Thrig, threo, thridda, thridda*; the *Dutch, Drie, Dry, Dryde, Derde*; the *Germans, Trey, Drey*, for *Three*; *Dritta, Tritte, Dritt*, for *Third*; all from the *Latin, Tres, Tertius*, or rather from the *Greek*.

Day.] A Substantive. *The third Day* is put by an *Ellipsis*, p. 225. l. 9. for *in the third Day*, or *on the third Day*. *N. B.* For *Day* the Saxons said *Doeg*; the *Dutch, Dagb*; the *Danes, Dag*; the *Germans, Tag*.

* From whence it seems to be derived, the Change being only from the hissing *S* to the aspirate, which is natural and frequent.

He.] As before. It is the *Nominative Word* to the Verb, and comes before the Verb, p. 225. l. 9.

Rise.] Is the Preter Tense of the Verb *to rise*; it is an irregular Preter Tense, p. 160. *N. B.* *To rise* or *arise*, comes from the *Saxon Arisan*. The *Dutch* use the Word *Opstaen*, in the same Sense, that is, *Up-stand* or *stand up*; but *to raise* is to make *to rise*.

Again.] An Adverb, from the *Saxon, Agen*.

From.] A Preposition, as before.

The Dead.] Here, as also before, the Substantive *Persons* or *People* may be understood.

He.] As before.

Sitteth.] Is the third Person Singular Present Tense, of the Verb *to Sit*; for the third Person of the Present Tense generally endeth in *eth*, p. 133. l. 10. It is the third Person Singular, because the Nominative Word, *He*, is so, p. 228. l. 13. *He*, is the third Person, p. 119. l. 15. *He*, is here left out, because it was mentioned just before; as, *He ascended into Heaven*, and (He) *sitteth*, &c. p. 236. l. 12. *N. B.* *To sit*, in *Saxon*, *Sittan*; in *Dutch*, *Sitten*; in *German*, *Sitzen*: All from the *Latin*, *Sedeo*, or the *Greek* ἵζω, *hexo*. And the *Greek* ἵζω, ἵζω, *hexo*, *hizo*, have the same Signification as our *to sit* and *to set*.

On or *At.*] A Preposition, p. 99. and p. 90. *On* signifies *at* or *nigh*: For we say *at the Right Hand*, or *on the Right Hand*.

The Right Hand.] *Right*, is an Adjective, and agrees with the Substantive *Hand*, p. 107. l. 4. and it is placed before the Substantive, p. 107. l. 14. *N. B.* *Right*, in the *Saxon*, *Riht*; in *Dutch* and *German*, *Recht*; and in *Latin*, *Rectus*; from whence those Words do also come, the *Italian Ritto*, and the *French Droit*, or *Droit*, as it were *Directum*. *Right*, has several Senses; as, *Right and Left*; *Right and Crooked*; *Right and Sloping*, or *Leaning*; *Right and Wrong*, &c. *Hand*, is a Substantive; perhaps it was formerly *Gandt*, whence the *French Gant* and *Gantlet*. *Goropius Becanus* is of this Opinion, who will have the *Greek γίγαντα*, a *Giant*, to be of the *German* Original; as it were *Gi-gant*, or *Wi-gant*, i. e. *Wide-hand*.

Of God the Father Almighty.] As before.

From

From thence.] *From*, is a Preposition, p. 96. What a Preposition is, see p. 85. It is here added to the Adverb *Thence*, p. 86. l. 10. *From*, is here a Sort of *Expletive*, p. 190. l. 9, and l. 13. *Thence*, is an *Adverb of Place*, and signifies as much as *from that Place*, p. 180, l. 34. For *Hence*, *thence*, *whence*, in some Places they say, *Herence*, *Therence*, *Wherence*: But this Manner of Expression is not to be imitated.

He shall come.] *He*, as before. *Shall*, is a *Helping Verb*, p. 145, and p. 146. It is thus formed, *I shall*, *thou shalt*, *he shall*; Plural, *We shall*, &c. p. 147. *Shall*, and *Will*, denote the *Future Time*, or the *Time to come*, p. 147. *Shall*, in the third Person, does here *promise*, but sometimes it *commands* or *threatens*, p. 147. l. 16. and 18. *Come*, is a Verb; when two Verbs come together, the latter has the Preposition, *to*, placed before it, p. 175. (This the *Latins* call the *Infinitive Mood*;) but after the *Helping Verb* (such a one is, *shall*) and some few other Verbs, the Preposition *to* is left out, p. 146, l. 1. *Come*, makes in the *Preter Time*, *Came*, p. 159, l. 15. N. B. *Come*, is in *Saxon Coman*, *Cyman*; in *Dutch Komen*; in the *German Kommen*; in *Greek ἵκοναι*. This *Infinitive Manner*, which we express by setting the Preposition *to* before the Verb, the *Latins* did by the *Infinitive Mood*; the *Danes*, by the Ending *er*; the *Saxons*, by the Ending *an*; and the *Dutch* and *Germans*, by the Ending *en*.

To judge.] Is the latter of two Verbs, and therefore has the Preposition, *to*, placed before it. p. 175, l. 7. This is called the *Infinitive Manner*. N. B. But *Judge*, *to judge*, *judgement*, (as *French Juge, juger, jugement*) are of *Latin* Original. *Deem* is more *English*, and *Doom* or *Dome*; as *Domes-day*, the *Day of Judgment*; *Dooms-day Book*.

The Quick.] An *Adjective*, which is joined to its *Substantive* without any *Difference of Case, Gender, or Number*, p. 107, l. 4. *Men*, the Plural of *Man* is understood, p. 60, l. 4. *Quick*, is now a-days used chiefly to signify *Swift, nimble*, &c. but formerly (whence in the *Creed* it does now retain its ancient Sense) it more often, and now it signifies *Alive*; so that the *Quick* and *Dead*, is the *Living* and *Dead*. From *Quick*, comes the Verb *to Quicken*, p. 193, l. 14. But now for, *Quick*, we generally use, *Living*.

ing and *Alive*; the Saxons for *Quick* said *Cuice*, *Cuce*, (for *Q* was not very usual with them;) the Dutch, *Quick*; we say *Quick-silver*, *to pare the Nails to the Quick*, &c.

And the Dead] As before.

I believe in the Holy Ghost.] As before.

The Holy.] As before.

Catbolick.] An *Adjective*, and signifies *General*, *Universe*. *N. B.* It is of a Greek Original, *Catholicos*, in Latin *Catholicus*: The Saxons said *Allie* from *Alle Ael*, whence our Word *All*.

* *Church*.] A Substantive. *N. B.* For which the North Britons say *Kirk*, the Dutch, *Kercke*; the Germans, *Kirch*, *Kirche*; the Saxons, *Cyric*. All which are contracted from the Greek *κυριακος*, *kuriakos*, *κυριακον*, *kuriake*, *ἱερον*, or *οικια*, *oikos*, or *oikia*, being understood.

Communion.] A Substantive from the Latin, *Communio*; for Words, in *ion*, are made Latin by casting away *n*; as, *Communion*, *Communio*, p. 212, l. 16.

Of Saints.] *Of*, is a Preposition. *Saints*, is a Substantive of the Plural Number, which is made by adding *s* to the Singular *Saint*, p. 58, l. 3. It is put into the Plural Number, because it is spoken of more than one *Saint*, p. 58, l. 1. *N. B.* *Saint*, comes from the French Word *Saint*, which from the Latin, *Sanctus*, *Holy*.

The Forgiveness.] A Substantive made from the Verb *Forgive*, by adding the Ending *ness*, p. 198, l. 10. Which Sort of Words are often formed from Adjectives, but very seldom from Verbs.

Of Sins.] *Sins*, is the Plural of the Substantive, *Sin*, and is made by adding *s*, p. 58, l. 3. *N. B.* The Saxons say *Sinne*, *Synne*; the Dutch, *Sonde*, *Sunde*; the Germans, *Sund*.

The Resurrection.] That is, the *Up-rising*, or the *Rising again*; it is a Substantive from the Latin, *Resurrectio*, p. 212, l. 16. The Force of *Re*, in Composition, see p. 219, l. 8.

Of the Body.] A Substantive from the Saxon, *Bodige*.

And the Life.] A Substantive. Hence comes the Verb *to Live*, p. 193, l. 6. Thence comes the Active Participle *Living*, p. 142, l. 13. and *Lively*, p. 195, l. 9. Also *Lifeless*, or *Livels*; i. e. without *Life*, p. 194, l. 21.

Everlasting.] It is a compound Adjective, or a Word made up of the Adverb, *Ever*, and the Participle, *Lasting*, from the Verb *to last*, to continue or *abide*; and *to last*, comes from the Adjective *last*, p. 193, l. 6. Which is a Contraction of, *Latest*, the Superlative Degree of, *Late*, p. 115, l. 4. Life everlasting, and the Father Almighty, for everlasting Life, and the Almighty Father: Where you see the Adjective is put after the Substantive, p. 107, l. 8. N. B. The Saxons for *Late*, *Later*; *Latest*, or *La'st*; say *Late*, *Lator*, *Latre*; *Latest*, *Latost*. The Dutch say *Lae t*, and from their *Loteren*, *Leuteren*, comes our *Loiter*, to *ae-lay*, to spend one's Time idly.

Amen.] As before.

The Creed placed in the Order of Construction, or in the Natural Order, with the *Ellipses*'s, or the Words that are left out.

I believe in Almighty God the Father, (the) Maker of Heaven and Earth. And (I believe) in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, (who was) born of the Virgin Mary, (who) suffered under Pontius Pilate, (who) was crucified, (who was) dead, and (who was) buried; He descended into Hell; He rose again from the Dead (People) (in or on) the third Day; He ascended into Heaven; and (He) sitteth on the Right Hand of Almighty God the Father; from thence He shall come to judge the quick (People) and the dead (People). I believe in the Holy Ghost; (I believe) the Holy Catholick Church; (I believe) the Communion of Saints: (I believe) the Forgiveness of Sin: (I believe) the Resurrection of the Body: And (I believe) the Life Everlasting. Amen.

The Fourth PRAXIS.

THIS Praxis is added to shew the Beauty of our Language, which has Words wherein is to be found a great Likeness or Agreement in the Letters to the Thing signified.

signified : Likewise to shew the peculiar Force or Expressiveness of a great many single Words.

A certain *French Gentleman* praising the Happiness of his Native Language, which had Words that implied a Likeness to the Thing signified : At the same Time finding fault with the *English* Tongue, as not being able to do the like ; he proposed the following Verses to Dr. Wallis.

*Quand un Cordier, cordant, vult corder une corde ;
Pour sa corde corder, trois cordons il accorde ;
Mais, si un des cordons de la corde descorde,
Le cordon descordant fait descorder la corde.*

Which Dr. Wallis thus rendered into *English* Verse, making use of the pure *English* Word *Twist* (contrary to the Expectation of the *French Gentleman*) instead of the *French* Word *Cord*.

*When a Twister, a-twisting, will twist him a twist ;
For the twisting his twist, he three twines doth intwist ;
But if one of the twines of the twist do untwist,
The twine, that untwisteth, untwisteth the twist.*

Afterwards the Doctor added four Verses more.

*Untwirling the twine that untwisteth between,
He twirls, with his twister, the two in a twine ;
Then, twice having twisted the twines of the twine ;
He twitcheth the twine he had twined, in twain.*

Afterwards he added four more.

*The twain, that in twining, before in the twine,
As twins were intwisted ; he now doth untwine.
Twixt the twain inter-twisting a twine more between,
He, twirling his twister, makes a twist of the twine.*

O F
S P E E C H:

O R,

*Of the Formation or Genuine Sound of
all Letters: Written in Latin by the
Learned Dr. Wallis.*

S E C T. I.

Of Speech and its Affections.

EVERY Body knows that *Words* joined together make *Sentences*, and that *Syllables* joined together make *Words*, and that *Letters* joined together make *Syllables*: *Sentences* also are again resolved into *Words*, *Words* into *Syllables*, and *Syllables* into *Letters*. And seeing the *Analysis*, or Resolution of *Words*, is terminated in the *Letters*, as it were in the first *Elements* where the *Analysis* or Resolution can go no farther, (for which Reason the *Letters* are called Στοιχεῖα *Stoichia*, or *Elements* by the *Grecians*) a *Letter* may be said to be a *simple* or *uncompounded Sound* in a *Word*, which cannot be divided into any more *simple Sounds*. And it is generally marked by a particular *Character*. But if any had rather have it, that a *Letter* is not a *simple Sound* it self; but a *Character* which marks a *simple Sound*; he is at Liberty to enjoy his Opinion.

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For the *Greek Word* Γράμμα, *Gramma*, *A Letter* comes from Γράφω, *Grapho*, a Word *whence so* which signifies *to write*; and the *Latin* called. Word *Litera*, *Letter*, comes either from *Lineando*, as *Scaliger* will have it, or, as the Word *Linea*, a *Line* does, from *Linendo*; so that both signify that which is written or marked on Paper.

But if there be any *Character* that does not entirely express a simple Sound, but a Sound composed or made up of two or more Sounds, and may be resolved into as many Sounds; we cannot so properly call that Character a *Letter*, as an *Abbreviation of several Letters*, or a *Contraction of Letters* into one Note or Mark, containing in it self so many Letters as its Power contains simple Sounds. This is plain and evident, from the *Latin* *Et*, *X*, the *Greek* *Ξ*, *ϣ*, *ς*, the *Hebrew* *Sh*, and others, for they are composed of *Ct*, *Cs*, *Ks*, *Pc*, *St*, *DU*

On the other Hand, a simple Sound, although it be written perhaps by different Characters, is to be reckoned but as one Letter. For *Tb*, *Pb*, are as well as *Θ*, *Φ*, but simple Letters.

The chief Instruments of Speech are the Lungs, the Larynx or Top of the Windpipe, with all the Parts adjacent, the *Asperia Arteria* or Windpipe; also the Tongue, Nostrils, the Lips, and the several Parts of the Mouth.

The Breath or inspired Air, which does as it were furnish the Matter of the Voice or Speech, is blown from the Lungs through the Windpipe. For from the various Collision (Striking together) of this Air or Breath, arises the Variety of Sounds, both as to their *Tones* and *Articulation*. And this Variety of Sounds comes not from the Lungs, but from other Causes, as we shall shew afterwards. For all the Variation, that Sounds receive from the Lungs, is only according to the greater or lesser Force, with which they send out the Breath, by which the Voice becomes more or less strong and sonorous or loud. For the Lungs perform in Speech, what the Bellows do in an Organ.

The Variety of Tones, as far as they relate to Gravity or Acuteness, that is, are flat or sharp, arises from the *Asperia Arteria* or Windpipe. For as in a *Tube* or *Flute*, so in the *Windpipe*, the longer and smaller it is, the *Tone* will be sharper, or smaller, and the larger and shorter it is, the graver and bigger will be the *Tone*. Hence proceeds, at least in some Measure, the Variety of Tones in the Voices of several Men, or even of the same Man in different Ages of his Life: But this Variety of Tones arises chiefly from the *Larynx* or Knot of the Throat. For, as the small Cleft or Chink of the *Larynx* doth more or less open, the *Tone* of the Voice is more Grave or Flat, or Acute and Sharp. And this is the Seat of all musical Modulation.

From the same Place or Seat we must fetch the Reason of the Difference between a *softer Whisper* and loud or *open Talk*. For if, in Speaking, we make a tremulous Concussion of the *Larynx* and *Windpipe*, it produces, by Reason of their Extension, open or loud Speaking; but when the *Larynx* and *Windpipe* are less stretched, and more close, that Sound is commonly called *Whispering*.

But all the Letters are not capable of this Diversity or Difference of Sound, but only those which we call Vowels, Semi-vowels or Half-Vowels, Half-Mutes and such as come from Half-Mutes; For *P*, *T*, *C*, (or *K*) and their Aspirates, never admit of that Concussion, nor is their Sound, in open *Speech*, different from what it is in a *Whisper*.

To this Seat we may refer Hoarseness, often the Companion of a Catarrh, which hinders that Concussion of the *Larynx* and the *Windpipe*.

The Articulation of Words, or the Formation of the several Letters, then begins, after that the Breath has passed the *Larynx*: And is almost wholly performed by the Nostrils, Mouth, Tongue, and Lips.

But of the Letters, some are called Vowels, others Consonants.

S E C T. II.

Of the Vowels.

IF we judge by, or regard, the Characters only, the Number of *Vowels* is not the same among different Nations. But it is generally granted, that there are more Sounds of Vowels, than there are Characters to express them by. I therefore am of Opinion, that they ought to be distinguished into these three Classes, *Guttural* or Throat Sounds, *Palatine* or Sounds of the Palate, and *Labial* or Sounds of the Lips; as they are formed or made by the Throat, the Palate, or the Lips. To which the same Number of *Arabian* Vowels, *Phatha*, *Kesra*, *Damma* do answer, and which are formed in the same Seat or Parts: Also the three *Hebrew* Letters \aleph *Vau*, ι *Jod*, \aleph *Aleph*, which they call *Matres Lectionis*; and it is believed that they formerly, before the Invention of the Points, supplied the Place of all the Vowels. *

* It is now more reasonably judged by Criticks that the *Hebrews* had five Vowels, \aleph *Aleph*, η *He*, ι *Jod*, \aleph *Vau*, γ *Ain*. Vid. *Thomas. Gloss. Præf. p. 31, 32, 54.* Some add η *Heth*, to the Number, making six in all thus,

\aleph	_____	<i>a</i> short.
η	_____	<i>e</i> short.
\aleph	_____	<i>ov</i> , or <i>u</i> .
η	_____	<i>o</i> long.
ι	_____	<i>i</i> .
γ	_____	<i>a</i> long, or <i>o</i> .

See *Memoirs of Literature*, vol. 2. p. 2.

But

But if we reckon the Number of Vowels (as we ought to do) according to the Number of Vocal Sounds, as they are now a-days sounded, their Number will be Nine, viz. Three in the *Throat*, three in the *Palate*, and as many in the *Lips*, according to the threefold Manner of opening the Mouth in those several Seats or Places; that is, by a larger, middle, or less Degree of opening it.

The *Guttural* or *Throat* Letters are formed in *Gutturals*. the Top, or upper Part of the *Throat*, or in the lower Part of the *Tongue* and *Palate*, by a moderate Compression of Air or Breath.

And if the Breath goes out with a larger or à, ô, open. wide Opening of the Mouth; the German *a*, or the open *o* is formed, Neither do the *Germans* alone, but the *French* and some other Nations, most commonly pronounce their *a* with the same Sound. The *English* expresses that Sound, when short, by short *E*; but when it is long, by *au* or *aw*, but very seldom by *a*. For, in *fall*, *folly*; *call*, *collar*; *laws*, *loss*; *cause*, *cost*; *aw'd*, *odd*; *saw'd*, *sodd*; and in many such like Words, there is the same Sound of the Vowels heard in both Syllables, only in the first it is long, and in the last the Sound is short.

In this same Place, but with a more moderate Opening of the Mouth, is formed the è *Feminine*. *French E* Feminine, with an obscure Sound.

Nor does the Formation of this Vowel differ, any other Ways, from the Formation of the foregoing open *A*, than that the Mouth is more contracted in this, than in the former, but less than in the Formation of the following Vowel *O*.

This Sound the *English* scarce any where own, unless when the short Vowel *E* immediately precedes the Letter *R*; as, *Virtue*, *Liberal*, *Liberty*, &c. And this is thus sounded, not because it ought to be so, but because it can scarce be pronounced otherwise; for one may, if it can be done without Trouble, pronounce *E* there, with a brisk or Masculine Sound.

In the same Seat, but with a less Open- ò, ù, *Obscure*. ing of the Mouth, is formed *o* or *u* obscure: It differs from the *French e* Feminine, only in this, that the Mouth being less opened, the Lips come nearer

nearer together. The *French* have this Sound in the last Syllable of the Words *Scriviteur, Sacrificateur, &c.* The *English* do most commonly express this Sound by short *u*; as, in *turn, burn, dull, cut, &c.* And sometimes pronouncing after a careless Manner, they express this Sound by *o* or *u*; as in *Come, some, done, Company, Country, Couple, covet, Love,* and in some others, to which they ought to give another and more just Sound. The *Welsh* generally mark this Sound by *y*, only that they sound this Letter in the last Syllable of Words, as *i*.

The *Palatine* Vowels are formed in the *Palatine*. late; the Air or Breath being moderately compressed between the Middle of the *Palate* or *Tongue*: Namely, when the Hollow of the *Palate* is made less, by the Elevation, or Raising of the Middle of the *Tongue*, than it is in the Pronunciation of the *Guttural, or Throat* Letters. And these are of three Sorts, according as the said Hollow is enlarged or lessened: Which Diversity or Difference may be made two several Ways: Either by contracting the Mouth, the *Tongue* remaining in the same Posture; or by lifting up the Middle of the *Tongue* higher, to the Fore-parts of the *Palate*, the Mouth or Lips remaining in the same Posture or Position: But it is the same Thing which Way soever you do it, or if you do it both Ways.

The *English* slender *a* is formed or made, à slender. by a greater Opening of the Mouth; as in *Bat, bate; Pall, pale; Sam, same; Dam, dame; Bar, bare; Ban, bane, &c.* This Sound differs from the flat or open *A* of the *Germans*, in this Respect, that the *English* raise up the Middle of the *Tongue*, and so compress the Breath or Air in the *Palate*; but the *Germans* depress or keep down the Middle of the *Tongue*, and so compress the Breath or Air in the *Throat*. The *French* express this Sound, when *E* goes before *M* or *N* in the same Syllable, as in *Entendment, &c.* The *Welsh* pronounce their *A* with this Sound. In the same Seat, but with a moderate or lesser Opening of the Mouth, is è *Masculine*. formed the *French E Masculine*, with a brisk and sharp Sound, as the *English, Italians, Spaniards, and others*, are used to pronounce this Letter.

Letter. For it has a middle Sound, betwixt the foregoing Vowel (slender *A*) and that (slender *I*) which will immediately follow to be spoken of. The *English* expresses this Sound, not only by *E*, but also when it is made long, by *Ea*, and sometimes by *Ei*; as, *The, there, these, sell, seal, tell, teal, steal, set, seat, best, beast, red, read, receive, deceive.*

But the Words, written with *ea*, would be more rightly pronounced, if to the Sound of *e* long the Sound of the *English* *a*, most rapidly pronounced, were added; as it is very probable they formerly were, and as they are still in the *Northern* Parts. And those Words, which are written with *ei*, might be more rightly pronounced, if the Sound of each Letter were mixt in pronouncing.

In the same Seat, but yet with a lesser Opening of the Mouth, is formed slender *I*, which is slender. is very common among the *French, Spaniards, Italians*, and most other Nations. This Sound, when short, the *English* expresses by *I* short; but when it is long, they write it for the most Part, by *ee*, oftentimes by *ie*, and also by *ea*; as in *fit, see't, fit, feet, fill, feel, field, steel, ill, eel, in, Inn, sin, seen, friend, fiend, near, dear, bear, &c.* Although some of those Words, that are written with *ea*, would be better written with double *ee*, and others with *e* Masculine, adding to it the Sound of slender *A*, very rapidly or swiftly pronounced. The *Welsh* expresses this Sound not only by *I*, and in the last Syllable by *Y*, but also by *U*, which Letter they always pronounce with this Sound, and they express the Diphthongs *au, eu*, like *ai, ei*.

The *Labial* or Lip Vowels are made in the Lips being put into a round Form or Shape; the *Labials*. Breath being there moderately compressed. There are also three different Sorts of these Vowels, as of the former.

The round *O* is formed by a greater Opening of the Lips, with which Sound most People *ô round.* pronounce the *Greek Ω*. The *French* give this Sound to their *Au*. The *English* also do almost always thus pronounce their long *o* or *oa*, (the *a* as it were not being now a days sounded in pronouncing, and of which we may pass the same Judgment, as we have just now passed, concerning *ea*) as, *one, none, whole, hale, coal, boat, oat, those, chose, &c.* But when *o* is short, it is most

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commonly expressed by open *e* (of which above) but very seldom by round *O*.

In the Lips also, by a moderate or middle *oo*, *û flat*. Opening, is formed the fat or gross *U* of the *Germans*, which Sound is used by the *Spaniards*, *Italians*, and several other Nations. The *French* express this Sound by *ou*; the *Welsh* by *uw*; the *English* for the most Part, by *Oo*, and but now and then by *u* or *ou*; as, *Foot*, *shoot*, *full*, *Fool*, *pull*, *Pool*, *good*, *flood*, *Wood*, *would*, *Mood*, *mourn*, *Course*, *Source*, *could*, *would*, *should*, &c. But *doe*, *goe*, *move*, &c. are better pronounced by round *O*, than by the gross or fat *u*.

In the same Seat or Place, but with a yet *û slender*. lesser Opening of the Mouth, is formed slender *u*; well known both to the *English* and *French*. The *English* every where pronounce their long *u* with this Sound, and sometimes *eu* and *ew* are thus pronounced, which would be better pronounced, by preserving the Sound of *E Masculine*: As, *Muse*, *Tune*, *Lute*, *dure*, *mute*, *new*, *brew*, *knew*, &c. Foreigners would learn the Sound of this *u*, if they endeavoured to pronounce the Diphthong *iu*, namely by putting the slender *I* before the Letter *u* or *w*, as in the *Spanish* Word *Ciudad*, which signifies a *City*: But this is not entirely the same Sound, though it comes very nigh to it; for *iu* is a compounded Sound, but the *English* and *French* *u* is a simple Sound. The *Welsh* commonly express this Sound by *iw*, *yw*, *uw*; as in *Lliw*, *Colour*; *Llyw*, *the Rudder of a Ship*; *Duw*, *God*; and in a great many other Words.

I acknowledge these nine Sounds to be
Number of Vowels, but I do not know any more:
Vowels, For the *English* broad *I*, I do not reckon to
how augmented. be a simple Sound: Yet I do not deny, but
that there may be, among some Nations, or
that Posterity may discover, more Vocal
Sounds, or Sounds of Vowels, in each Seat of the Voice,
than those three Sorts that I have taken Notice of: And
so it is possible that there may be some intermediate
Sounds, such perhaps as the *French* *e Neuter* is, being be-
twixt the *Palatine* Vowels slender *a* and *e Masculine*.
For the Measure of the Aperture or Opening of the
Mouth

Mouth is like a continued Quantity, which is divisible in infinitum. For, as in the Numbering of the Winds, at first they reckoned but *four*, afterwards *twelve*, and now at last they reckon *thirty-two*: So likewise, whereas the *Arabians*, and perhaps the antient *Hebrews*, numbered but *three* Vowels, that is, *one* in each Seat, we do now plainly observe three Vowels in each Seat, which may plainly be distinguished from one another; and who knows, but that Posterity may mix or place many intermediate Sounds among these.

But all these Vowels are capable of being made *long* or *short*, and hence arises the Difference of Quantity in *long* and *short* Syllables: Quantity of Vowels.

Although some of these are very seldom made *long*, as obscure *o* and *e* Feminine; others are very seldom made short, as round *o*, and slender *u*, at least in *English*.

But the *Consonants* also are capable of being made *long*, especially those that come nearest to the Nature of Vowels, except *p*, *t*, *k*, or hard *c*, which are entirely Mute; neither do they make any Sound of themselves, but only modify [proportion, or give Measure to] the Sound of the foregoing or following Vowel.

S E C T. III.

Of the Consonants.

AS we have divided the Vowels into three Classes or Ranks, so we have made a threefold Division of the Consonants, namely, into *Labial* or *Lip* Consonants, *Palatine* or *Palate*, *Guttural* or *Throat* Consonants; as they are formed or made in the *Lips*, the *Palate*, or *Throat*: Namely, while the Breath, being sent from the *Lungs*, is intercepted in these Seats or Places, or at least is very strongly compressed, Division of Consonants.

But

But it is also remarkable, that there may *Direction of* be observed a threefold *Direction of the to the Breath. Breath.* Either it is; 1. Wholly directed to the Mouth, that is, is seeking a Passage, or going out by the Lips: Or, 2. It is almost wholly directed to the Nostrils, and seeks a Passage out thence: Or, lastly, this *Direction of the Breath is*, as it were, equally divided betwixt the Mouth and the Nostrils. But I believe this Diversity of the *Direction of the Breath* does wholly proceed from the various Position of the *Uvula*, [or the Piece of Flesh that shuts the *Wind-pipe*.]

Since therefore the *Breath*, being sent out *Closed Con-* after this threefold Manner, may be perfectly intercepted thrice in each of these *sonants or* *Primitive.* three Seats; there are nine different Consonants which derive their Original from them, and which for that Reason we shall call Primitive, or *Closed* [shut] Consonants: But if the *Breath* be not perfectly intercepted in these Seats, but only more straitly compressed, finding out a Passage though with some Difficulty, there are formed the Sounds of diverse other Consonants, according to the various Manner of Compression, which Consonants we shall call Derived, or *Open* Consonants.

If the *Breath*, directed through the Mouth to the Mutes. Lips, be intercepted through the Closing of the Lips; the Letter *P* is formed, the Greek Π , and *P.* the Hebrew *Pe*. The Arabians have not this Letter, but substitute or put in its Place either *Be*, or *Phe*; the Persians, besides this *Phe* of the Arabians, have also their *Pe*, which they distinguish from *Be*, by putting three Points under it. But if the *Breath* reaches not the Lips, but be wholly intercepted in the Palate, or which is all one, at the Roots of the Upper Teeth, the Consonant *T* is formed, the Greek *T*, the Hebrew *Teth*, and the Arabian *Te* or *Ta*. But if the *Breath* does not reach so far, but be intercepted at the Top of the Throat, the hinder Part of the Tongue being moved to the hinder Part of the Palate, *k* or hard *c* is formed, and *C.* the Greek *k*, the Hebrew *Caph* and *Koph*, the Arabian *Keph* and *Caph*. And with this Sound the Welsh always

always pronounce their *c*. But we call these three Consonants absolute or meer *Mutes*, because they make no Sound of themselves, nor indeed can make any; for the *Breath* can no Way get into the free Air, for it has no Passage either to the *Nostrils*, or by the *Mouth*.

If the *Breath*, equally divided between the *Nostrils* and the *Mouth*, be intercepted by the *Semi-Mutes*. Closing of the *Lips*, the Consonant *b* is formed, the *Greek Beta*, the *Hebrew Beth* with a *B. Dagesh*; the *Arabian Be*. If the *Breath* thus equally divided be intercepted in the *Palate*, *D* is formed; the *Greek Delta*; the *Hebrew Daleth*, with a *Dagesh*; the *D. Arabian Dal*; as also *Da* and *Dad*. But if the *Breath* be thus intercepted in the *Throat*, that is, between the hinder Part of the *Tongue* and *Palate*, *G* is formed, the *Greek Gamma*, the *Hebrew Gimel* with a *Dagesh*, *G*, the *Arabian Gain*, not *Jim*, though that Letter has some Affinity with it. The *Welsh* do always give this Sound to their *g*. And these Consonants I call *Half-Mutes*; for they make but a little Sound in the *Nose*, which can be heard by it self without the Help of the Sound of any other Letter.

But if the whole *Breath*, or the greater Part *Semi-* of it be directed to the *Nostrils*, striking in its *Vowels*. Passage the Air that remains in the Hollow of the *Mouth*, the *Lips* being just closed, *M* is formed, the *Greek My*, the *Hebrew Mem*, the *Arabian Mim*. *M*. But if this Closing be made in the Fore-part of the *Palate*, *N* is formed, the *Greek Ny*, the *Hebrew* and *N. Arabian Nun*. But if this Closing be in the hinder Part of the *Palate*, that Sound is formed which the *Greeks* express by *Gamma*, before *K*, *γ*, *κ*, *Ξ*; and the *Latins* of old by *g*; as *Agchises*, *ageps*, *agulus*, for *Anchises*, *anceps*, *angulus*; as, *Priscian* and *Varro* affirm. But now *n* is written before those Consonants, especially in the same Syllable; namely, *k*, *g*, *x*, also *c*, *g*, *cb*, pronounced with a hard or natural Sound. For the Sound of *n* in *thin*, *Sin*, *in*, differs from that in *thing*, *think*, *sing*, *single*, *sink*, *ink*, *link*, &c. Also *n* has a different Sound in *hand*, *band*, *ran*, from what it has in *hang*, *bank*, *rank*, &c. And in the same

Words

Words the Sound of this Letter is varied, according to the Division of the Syllables: For *n* has a different Sound in *Lon-ger*, *stion-ger*, *an-ger*, *drin-ker*, *in-gruo*, *con-gruo*, from what it has in *Long-er*, *strong-er*, *ang-er*, *drink-er*, *ing-ruo*, *cong-ruo*. Also, while some pronounce *in-quam*, *tan-quam*, *nun-quam*, &c. others pronounce them as if written *ing-wam*, *tanq-wam*, *nunq-wam*, or, *ink-wam*, *tank-wam*, *nunc-wam*. In the former Words when *n* is sounded, the Extremity of the Tongue always strikes the Fore-part of the Palate near the Roots of the upper Teeth; but in the latter, the same Extremity of the Tongue rather bends to the Roots of the lower Teeth, but the hinder Part of the Tongue is raised to the hinder Part of the Palate, and there intercepts the Sound; for it is formed in the Mouth after the same Manner as *G*, but it has the same Direction of the Breath with *n*. And this is the Sound, if I am not mistaken, with which many would have the Hebrew *Y* (*Gbnajin*) pronounced, when they teach us to pronounce it by *ng*, *ngb*, *gn*, *ngbw*, &c. whereby they imply a Sort of Sound, which does not perfectly agree either with *n* or *g*, but has somewhat that is common to both. And I do not know whether the *Spaniards* mean the same Sound or not, by their *n* with the Mark over the Head.

I call these three Consonants *Half-Vowels*, because they have a greater Sound than those which we called *Half-Mutes*.

But these nine Consonants, that I have treated of, are formed by a total Interception of the Breath, so that it has no Passage through the Mouth: For which Reason we have called them *closed Consonants*. But if the Breath straitly pressed, find a Passage or Way out, though with some Difficulty, the same Formation remaining, those Consonants are formed which we call *open ones*, which are the *Aspirates* of all those, except the *Half-Vowels* from whence they are derived: But the more *subtile* and *thin* Consonants are formed, if the Breath goes out by an oblong Chink; and the more *gross* or *fat* are formed, if the Breath goes out as it were by a round Hole. But they are referred to the same Classes or Sorts with the *closed ones*, their Primitive, to which they have an Affinity, or are near a-kin. But I subjoin or add no Aspirate Let-

ters to the *Half-Vowels*; not that there is no Sound when the Breath breaks from one in pronouncing them, but because that Sound has not as yet, as far as I can discover, obtained a Place in the Number or List of Letters: For it either expresses the *Lowing* of an Ox, or the *Sighing* of a Man; the first, if it be made in the Lips, but the last, if in the Palate or Throat.

When we are going to pronounce the Letter *P*, if the Breath escape the Mouth, then is form- *Labials*. ed its Aspirate *F* or *Pb*, which is the *Græcian* Φ, the *Arabian* and *Hebrew* *Phe*, and the *Welsh* *ff*. Nei- *F*. ther does it much matter whether the Breath goes out by a little Chink or a round Hole. Though that Way a Sound more *subtile* and *fine*, and this a more gross one be heard; yet the Difference is so little between them, that I believe they are in no Language distinguished by distinct Letters.

In our going to pronounce *B*, if the Breath go out by a *Chink*, it forms the *English* *V* Consonant, and *V*. the *Hebrew* *Beth*; the *Spaniards* also sometimes give the same Sound to *B*, pronouncing the Letters *V* and *B* promiscuously, or one for the other. The *Welsh* expresses this Sound by *F*, as they did the foregoing one by *Ff*. The *English-Saxons* either had not this Sound, or wrote it by *F*; for they used no *V* Consonant, and they wrote many Words with *F*, as the *English* did after them, for some Ages, which are now written with *V*, as well as those that are now written with *F*; as, *Gif*, *Heofon*, &c. which are now written *Give*, *Heaven*. The *Arabians* and *Persians* have not this Sound, but the *Turks* pronounce their *Vau* with this Sound; and so some do the *Hebrew* *Vau*, which some think more properly pronounced as the *Arabians* *Waw* or *W*. And I do not doubt, but that the *Eolic Digamma* had the same Sound; for, before the *Greeks* had the Character Φ, there was no Need for the Invention of a new one, to express the same Sound. Besides, *Priscian* owns, that the *Latins* formerly pronounced *F* after the same Manner; namely, with the same Sound with which afterwards the *V* Consonant was pronounced; so that, at last, the Sound of the Letter *F* passed to the Sound of Φ or *Pb*.

But if the Breath goes out through a round Hole, *W.* that is, the Cheeks being contracted, and the Mouth made round, the *English* * *W*, and the *Arabian* *Waw* is formed. With which Sound many would have the *Hebrew* *Vaw* to be pronounced. But the *German* *W*, if I am not mistaken, has a Sound compounded of this and the former Letter; that is, by placing that before this, so that what the *Germans* would write with *Wa*, the *English* would write *Vwa*. This Sound does not much differ from the *English* *Oo*, the *French* *Ou*, the *German* *U* very rapidly pronounced, for which Reason it has been reckoned by some as a Vowel, when it is really a Consonant, although it is very near a-kin to a Vowel. The *Welsh* write that Vowel, as well as this Consonant with the same Character *W*; that is, when it is a Vowel it has an Accent over the Head of it, and is sounded long; otherwise it is often taken for a Consonant, and is pronounced short; as, *Gwydd*, (a Word of two Syllables) a *Goose*, *gwy'dd*, *Places set with Trees* (which is a Word of one Syllable) *gw'yr*, *crooked*, *Gw'yr*, *Men*. In *Latin* Words, as often as this Sound is added to the Letters *f*, *q*, *g*, as in *suadeo*, *quando*, *lingua*, &c. it is reckoned by most People as a Vowel, and even by those Persons who are for making it a Consonant in these *English* Words *wade*, *perswade*, *swade*, &c. and yet the Sound is the very same in both Places. But in the Diphthongs *au*, *eu*, *ou*, rightly pronounced, the

* It is very probable that our *W* was originally the *Greek* Φ, or the *Hebrew* ד.

I. Because of its Place in the Alphabet, answering nearly to the other.

II. Because of the Figure in *Saxon* and *Gothick*, resembling the *Greek* Φ, or *Hebrew* ד, turned over.

III. Because the *Syrians* were used to change ד into double 7.

Magnopere observari debet duplex Vaw adhiberi pro Phe: id enim secuta sunt postea Saxonica et Teutonice gentes omnes, versus occidentem & septentrionem. Thomas, Gloss. p. 368. subjoined

subjoined or added Vowel, is no other than this very Consonant: Of which Matter our *learned* and *acute* *Gatiker* may be consulted in his Treatise *De Bivocalibus*, or *Of double Vowels*.

But when the same famous Person asserts, as several other great Men do, that the *V* Consonant of the *Latin* was formerly always pronounced with the same Sound, as it is now in some Nations pronounced; I do, in some Measure, assent to or believe it; that is, in some particular Words: But that it had the same Sound, in all Words, is what I durst by no Means affirm. For I am rather inclined to believe, that both Sounds, not only the modern, but the ancient, Sound was affixed to the same Character; that is, that some Words were sometimes promiscuously pronounced, in different Places, and by different Persons: And I am more particularly induced to think so, because I see that several *Latin* Words which are written with *V* are, when translated into *Greek*, written with β *Beta*, and sometimes with υ *ou*, and this formerly prevailed. For I see no Reason, to give an Instance, why *Flavius* should be written in *Greek*, and that always, $\phi\lambda\acute{\alpha}\upsilon\iota\omicron\varsigma$ rather than $\phi\lambda\acute{\alpha}\beta\iota\omicron\varsigma$, and the same may be said, of a great many other Words, unless the Consonant *V* should come nigh to the Sound of the *Eolic Digamma*: Especially, since it is agreed upon, that the *V* Consonant, in many Words, had its Origin from the *Eolic Digamma*. For who can assign any other Reason why in the *Latin* Words, *video*, *vis*, *vesper*, *vinum*, *venter*, *vestis*, *vescor*, *Venetus*, &c. there should be the *V* Consonant, which in the *Greek* Words, $\epsilon\iota\delta\omega$, $\epsilon\varsigma$, $\epsilon\sigma\pi\epsilon\rho\omicron\varsigma$, $\delta\iota\omicron\varsigma$, $\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma$, $\epsilon\sigma\theta\eta\varsigma$, $\epsilon\sigma\theta\iota\omega$, $\epsilon\upsilon\eta\lambda\omicron\varsigma$, does not appear; but that the *Eolians* were wont to prefix the *Digamma* to this Sort of Words; Neither need any Body wonder, that the *Latin* Tongue, which was then their *Mother Tongue*, should share the same Fortune with other *Mother Tongues*; namely, that the Pronunciation of the same Letter is not every where regular and constant. And perhaps the Sound of the *Hebrew* *Vau* was not every where the same, therefore in *Greek* we read $\Delta\alpha\beta\iota\delta$, not $\Delta\alpha\upsilon\iota\delta$. But this is evident as to *Shin*. *Judg. xii. 6.*

But when we are about to pronounce *T*, *Palatine*. if the *Breath* goes out very grossly or thick, and as it were by a *Hole*, the *Greek* Θ *Tbeta* is, *Th*. formed, the *Hebrew* *Tbau*, the *Arabian* *The*, that is, the *English* *Th*, in the Words *Thigh*, *Tbin*, *Thing*, *Thought*, *Throng*, &c. The *Anglo-Saxons* formerly expressed this Sound by the Note *þ*, which they called *Spina*, or *The Thorn*. The *Welsh* always write it by *Th*.

But if the *Breath* go more subtilly or thinly out of the Mouth, and as it were by a *Chink*, that Part of the Tongue, which is next to the Extremity, being lifted up, that the *Breath* may as it were be flatted or thinned, and pressed into a wider, but less gross or thick Form, the *Greek* *Sigma* is formed, the *Hebrew* *Samech* and *Sin*, the *Arabian* *Sin* and *Sad*; and the *Latin* and *English* *S*, that is pronounced with a sharp and hissing Sound, as in the Words, *yes*, *this*, *us*, *list*, *lest*, *send*, *strong*, &c. With this Sound we also pronounce soft *C*, that is, before *E*, *I*, *Y*; as in, *Grace*, *Mercy*. *Peace*, *since*, *Principal*, &c. The *French* sometimes pronounce *C* with the same Sound before the other *Vowels*, but then they commonly mark it with a *Tail*, as in *Garçon*, a *Boy*, &c.

But when we would pronounce the Letter *d*, if the *Db*. *Breath* break forth in a grosser Manner, and as it were by a *Hole*, then the *Arabian* *Dabi* is formed, the *Hebrew* *Daleth*, and the softer *D* of the *Spaniards*, that is, as that Letter is pronounced in the Middle and End of Words; as in *Majestad*, *Trinid*, *d*, &c. The *English* write this Sound as they do another, which we have named a little above; that is by *th*, as in the Words *thy*, *thine*, *this*, *though*, &c. The *Saxons* formerly wrote that Sound by *þ*, but this by *Ð*, *ð*, as it is evident from their Writings, though they sometimes confounded these Characters: But in following Ages the *English* made use of the same Character *þ* for both Sounds which by degrees degenerated in *ŋ*, which is seen in a great many Manuscripts in those Words which are now written with *th*. And hence came the *Fashion*, which now often prevails, of writing the *Abbreviations*, *ye*, *yt*, *yu*, for *the*, *that*, *thou*, &c. The *Welsh* express the former Sound by *th*, the latter by *dd*.

only some will have it that it had better be written with *db*, but they have not been able to get this old Manner altered. But we, as has been said, write each Sound indifferently with *tb*; but erroneously: Since neither of them is a compounded Sound, but manifestly a simple one, differing almost in the same Manner from the Sounds of the Letters *t* and *d*, as *f* and *v* do from the Sounds of *p* and *b*. But I acknowledge that by the same Reason, that *pb* is written for *f*; *bb*, *tb*, and *db*, might be also written: That is, that the Affinity or Relation and the Derivation of the Aspirate Letter might in some Part be shewn. But it is plain from the following Words, that the genuine Sound, composed of these Letters, is different from the Sound of the Aspirate Letters; as, *Cob-ham*, *Chat-ham*, *Wit-ham*, *Mait-ham*, *Wad-ham*, *Wood-house*, *Shep-herd*, *Clap-ham*, *Mesi-ham*, &c. And so we find quite different Sounds in *Ocham*, *Block-head*, *Hog-herd*, *Cog-bill*, *Haus-hold*, *Dis-honour*, *Mis-hap*, *Dis-honest*, *Dis-bearten*, *Maf-ham*, *Cauf-ham*, *Wif-heart*, &c. than in those Words which we commonly write with *ch*, *gh*, *sh*: But the *French*, the *Dutch*, and several others, do not at all, or very little pronounce either of those Sounds which we write with *tb*: And while the *French* endeavour to pronounce it, they say *t*, and *Dutch* *d*, and some others *s*. Yet it is not difficult to pronounce these genuine Sounds, if a Person will be pretty careful to observe the Manner of their Formation: For all the Parts of the Formation are the same as if we were going to pronounce *t* and *d*, only here we suffer the Breath to go out of our Mouths, but in *t*, &c. we do not. We ought also to take Care that we do not, through Want of Attention, let the Part of the Tongue next to the Extremity of it rise a little, and so form the Letters *s* and *z*, for as *s* is to *t*, so is *z* to *d*, as we shall now shew you.

But if, when you are going to pronounce *d*, you extrude or let out the Breath in a more *subtile* Manner, as it were by a Chink, the Part next to the Extremity of the Tongue being to that End raised, or lifted up, the *Latin* *z* is formed, the *Greek* ζ, the *Hebrew* Zain, the *Arabian* Ze, which Sound the *English* express by their *z*: But they as well as the *French* sometimes give the same Sound to *t*.

especially when it comes between two Vowels, and at the End of a Word; as in *Pleasure, Ease, Laws, &c.* And when a *Noun* having hard *s* in the last Syllable becomes a *Verb*, then this *Verb* is pronounced with soft *s*, that is, with *z*; so a *House*, a *Louse*, a *Mouse*, a *Price*, *Advice*, *close*, *Brass*, *Grass*, *Glass*, *Grease*, a *Fleece*, end in hard *s*; but to *house*, to *louse*, to *mouse*, to *prize*, to *advise*, to *close*, to *brazz*, to *fleeze*, &c. are pronounced with soft *s* or *z*. But there are also other Letters that have an analogous or like Manner of softening: For from the Nouns *Wife*, *Life*, *Strife*, *Half*, *Calf*, *safe*, *Breath*, *Cloth*, pronounced with a harder Sound, come the *Verbs*, to *wive*, to *live*, to *strive*, to *halve*, to *calve*, to *save*, to *breathe*, to *clothe*. The *Italians* sometimes pronounce *z* very strong, especially when it is doubled, like the *Hebrew Trade*, or *tz*: This Sound some People also give to *Latin Words* when *t* comes before *i*, another Vowel following; as for *Piazza*, *Venetia*, they pronounce *Piatza*, *Venetzie*, &c.

We may add to the Letter *d*, or if you please to *n*, two other Letters formed in the same Seat, that is, in the *Palate*, viz. *l* and *r*. I chuse rather to join these Letters to *d* and *n*, than to the Letter *t*. by Reason of the Concussion of the *Larynx* or *Wind-pipe*, and the Emission of the Breath to the *Nostrils* in their Pronunciation, of which the Letter *t*, and all that come from it, are utterly incapable. For if, when you are about to pronounce *d* or *n*, you gently send out the Breath from one or both Sides into the Mouth, and by the Turning of the Mouth to the open Lips, with a Trembling of the Tongue, then the Letter *L* is formed. And the Sound of this Letter, if I am not mistaken, is the same in all Languages, as the *Hebrew Lamed*, and the *Greek Lambda*.

But the *Welsh* have another and stronger, though a *Ll*. kindred Sound to this, which they write with a *ll*, to distinguish it from that of the single *l*, by the Breath being much more forcibly pressed into the Mouth, whereby is formed a very frothy Sound, as it were compounded or made up of it. But this Sound, as far as I know, no other Nation has, unless perhaps the *Spaniards*.

The Letter *r*, which is commonly called the Dog Letter, is also formed in the Palate; that is, if, when *R*, you are about to pronounce *d* or *n*, the Extremity of the Tongue is turned inward, and, by a strong and frequent Concussion, beats the Air that is going out; from this Struggle that harsh or rough Sound of the Letter *r* is formed. And the Sound of this Letter is the same among all Nations: That is, as the *Hebrew Resh*, and the *Greek ρ*. The *Welsh* frequently subjoin *h* to this Letter, and their *rh* answers to the *Greek ρ Rho aspirated*. They say that the *Americans* bordering on *New-England*, or at least a great Part of them, cannot pronounce either an *l* or *r*, but use *n*, instead of it; so for *Lobster* they say *Nobsten*.

If the Breath, being more strictly compressed, *Ch*, breaks out more subtilly, when you are about to pronounce *k*, or hard *c*, it forms the *Greek χ*, the *Arabian Cha*, the *Hebrew Cheth* rightly pronounced; that is, by a middle Sound between *c* and *b*. This Sound is very common both to the *Germans* and *Welsh*, who both express it by *ch*. But this Sound is quite neglected among us; for our *ch* has a very different Sound; as we shall shew by and by.

But if the Breath go out in a grosser Manner, and *H*, less compressed, by Reason of the more lax Position of the Tongue, and larger Passage for the Breath, the *Latin h* is formed, the *Hebrew* and *Arabian He*, and the *Greek aspirate Spirit*. And this Sound is common to most Nations. But the *French*, though they write *h*, yet they seldom pronounce it. The Difference betwixt the Sound of the foregoing Letter and this is, that the Breath in the former is expelled with a greater Force and by a narrower Passage, as it were through a Chink, and is therefore called the double Aspirate; this Sound is driven more freely, and as it were through a Hold or larger Passage. The *Greeks*, because its Sound is but small, called it an Aspiration, as it were no Letter, and they do not now a-days set it down in the direct Line of the Letters, but place it over the Head of the Letter. Though formerly they placed it before the Vowels in a direct Line. But, if I am not mistaken, they set it after the Consonant *R*, or

or $\epsilon\omega$; and hence it is, that *H* stands among them for the Mark of an Hundred; for what is now written, *Exxter*, was formerly written *Hundred*. But I can see no Manner of Reason why *h* should not be a Consonant in all other Languages, for it is by no Means to be rejected from the Number of Letters, because the Sound of it is not pronounced by the *French*, and some others; for that is common to many other Letters, especially of the *Hebrew*, and other *Oriental* or *Eastern* Tongues, where they are *quiescent* or silent. Neither is it less a Letter, because it does not prevent the Elision or Cutting off of the foregoing Vowel, when another comes after it in the following Word: For formerly neither *m* nor *s* did hinder this Elision or Cutting off of the foregoing Vowel. But I own, it may be doubted whether the *Latins*, who were such mighty Imitators of the *Greeks*, allowed it to be a Letter or not, especially since I see the *Grammarians* so earnestly speaking against it.

If the Breath, being pretty straitly compressed, *Gb.* goes out by a very small or subtle Chink, when you are pronouncing *b* or hard *g*, then that Sound is formed which is expressed by *gb*. I perceive the *English* had this Sound formerly in the Word *Light*, *Night*, *Right*, *Daughter*, &c. but now a-days they retain the Writing, yet they entirely neglect the Sound: But the *North* Country People, especially the *Scots*, do for the most Part yet retain it, or do rather make use of the Sound *b* in its room. The *Irish* do truly express this Sound in their *gb*, as in *Logh*, a Lake. It differs from the *Germans* *cb*, as *g* does from *c*, by a Direction of the Breath in some Respect to the Nostrils, which neither *c* nor *cb* admit of. But the *Germans* do for the most Part write those Words with *cb*, which the *English* write with *gb*; for their *Nacht*, *Recht*, *Liecht*, *Ferhten*, *Touchter*, answer to our *Night*, *Right*, *Light*, *Fight*, *Daughter*, &c. The *Latins*, *Greeks*, *Hebrews*, *Arabians* have not this Sound, unless you may pronounce the *Hebrew* *Gimel*, with this Sound. The *Persians* give this Sound to their *Ghaf*, which is distinguished from the *Arabian* *Kef*, by having three Points over it.

But

But if the Breath go out pretty freely, and as it were through a broader Hole, the *English* y Consonant is formed, the *German* j Consonant, the *Arabian* Ye, with which Sound many would have the *Hebrew* jod to be pronounced; that is, with a Sound near a-kin to slender *i*, very rapidly pronounced. Therefore the Diphthongs *ai*, *ei*, *oi*, or *ay*, *ey*, *oy*, are indifferently written by *i* and *y*: Especially among the *English* and *French*. But that Sound, which is reckoned by some as a Subjunctive Vowel, is really a Consonant; for the Letter will be pronounced exactly after the same Manner in *saying*, *praying*, &c. whether it be referred to the former Syllable, and called a Vowel; as in *say-ing*, *pray-ing*; or whether it be referred to the latter Syllable, and be accounted a Consonant; as in *sa-ying*, *pra-ying*. For we perceive the same Affinity between *oo*, or fat *u* and *ow*, that there is between slender *i* and *y*. Concerning which Sounds the Learned GATAKER may be consulted in his foresaid Treatise. But sometimes also *y* is put for *i*, where *i* is a Vowel, especially at the End of Words; in which Case not only the ancient *English* Saxons, but likewise the *English* that succeeded them did for many Ages mark the Letter *y*, whenever it stood for a Vowel, with a Point over the Head of it, thus *ȳ*.

But that there is a great Affinity between this Letter *y* and *g*, and *gh*, is evident from those Words which we now write with *gh*; as, *Light*, *Might*, *Thought*, &c. that were formerly in old Manuscripts written with the Consonant * *y*, with the same Character; as in *ȳet*, *ȳonder*, &c. For they had a threefold Figure, one *y* which we now express by *th*, as we have already observed; another which was used

* For *Saxon* *ȝ* by Degrees came to be written in Manuscripts *ȝ* or *3*, and because its Power was various it came to be differently noted in the Prints, either by *g*, or *gh*, or *y*, or *z*, as the Printers or Authors judged proper, or imagined might best answer its Power in that Place. This may best be illustrated by a few Instances.

used for the Vowel *i*, and differing from the former only by the Point over it; and a third *ȝ*, which was always put for *y* Consonant, and which is found in those Words which we now spell with *gb*. But the later Copiers or Transcribers of Books, being ignorant of the Character that was then made use of, have by a very gross Mistake substituted the Character of the Letter *z* in its room, whence those monstrous Words *Thoazt*, *Scuazt*, &c. for *Thought*, *Sought*, &c. or rather for *Thouyt*, *Souyt*; and they were then used to be written with *y* Consonant, as we may see in the Impressions of *Chaucer*, and others of the old Poets.

But the Learned *Wheoloc*, formerly Professor of the *Arabic* and *Saxon* Tongues in *Cambridge*, does more truly write this Sort of Words with *b* in his Edition of *Venerable Bede's Ecclesiastical History in Saxon*, &c. where you meet with *cnibte*, *mibte*, *drub*, &c. for *Knicht*, *might*, *through*, &c. To which we shall add, that not a few Words which

T instead of the *Saxon* *ȝ*.

For *ȝode* we now write *good*.

For *ȝeue* we now write *give*,

Gb instead of *ȝ*

For *riȝt* we now write *right*,

For *liȝt* we now write *light*,

For *Almiȝti*—*Almighty*.

} *w* instead of *ȝ*.

} own } *aȝen*.

} awn } *Law laȝa*.

In the *Saxon* these three are spelled with *b*, but in old *English* with *ȝ* instead of *ȝ*.

For *ȝeer* we write *Year*.

For *dæȝ* we write *Day*.

I do not know that we have in any Word changed the old *ȝ* into the Letter *Zad* *z*. But the figuring *ȝ* by *z*, in some Authors, was owing purely to the Resemblance of the Figure *ȝ* to *z*, and not that those two Letters ever had the same Valour or Power. It was therefore a great Fault of some Authors and Copiers to write *ȝ* by *Zad*; which is quite another Letter, and of a very different Power. Yet it must be owned, that some Manuscripts about the Time of Printing, or a little before, had begun that corrupt

which we write with *y*, were formerly by the Saxons (and are now most commonly by the Germans) written with *g*: For our Words *Slay*, *sayl*, *say*, *Day*, *Rain*, and a great many others, are written by the Saxons, and partly by the Germans, *Schlagen*, *segel*, *segen*, *sag*, *Dog*, *regen*, &c. And on the contrary, many Words, which are now written with *g*, were formerly written with *y*; as in *again*, *against*, *given*, &c. were written *ayen*, *ayenst*, *yeoven*, &c.

Thus I have given you an Account of all the simple Sounds of the Letters, that I know of; I have treated of their Formation, and have likewise divided them into their Families or Classes. All which Sounds you may behold at one View, as follows.

rupt Way of putting \bar{z} for \approx or s ; as in Pounce \bar{z} Py-late.

The North Britons have kept the Figure \bar{z} for \bar{z} , but they seem not to take it for \approx but for *y*. See Hicks G. A. p. 138.

When Dr. Wallis here says that many Words, now written with *g*, were formerly written with *y*; we are not to understand formerly in such a Sense, as when he said, formerly by the Saxons.

The *y* for \bar{z} in *ayenot*, *ayen*, &c. is scarce so high as 1460. And it was not very judicious to substitute the *y* for \bar{z} in such instances, unless *again* and *against* had then a very different Sound from what they now have; which is not probable. But because *y* would answer the \bar{z} in some Cases, as in *Day*, *Year*, the Copiers unadvisedly applied it in others.

S E C T. IV.

Of the Compounded Sounds.

THE rest of the Sounds are really *Compounded* compounded ones, although some *Sounds*, *ay*, *ey*, of them are commonly taken for simple *oy*, *aw*, *ew*, *ow*. ones.

The Diphthongs *ai*, *ei*, *oi*, *au*, *eu*, *ou*, or *ay*, *ey*, *oy*, *aw*, *ew*, *ow*, when they are rightly pronounced, are compounded or made up of the Prepositive or foregoing Vowels, and the Consonants *Y* and *W*, which yet are commonly taken for Subjunctive or following Vowels. For in *ai*, *au*, or *ay*, *aw*, the slender *a* is set first; in *ei*, or *ey*, the *e* Feminine is set first; in *eu* or *ew*, the *e* Masculine; in *oi*, *ou* or *oy*, *ow*, the open *O* is sometimes set first; as in the *English* Words, *Boy*, *Tey*, *Soul*, *Boat*, *a Cup*; and sometimes the obscure *O* is set first; as in the *English* Words, *Boil*, *Toil*, *Oil*, *Boat*, *Owl*, &c. Although I do not deny but that some of these Words are pronounced by some, by open *O*.

But whereas some will have it that the Consonants *Y* and *W* do not at all differ from the Vowels *I* and *U*, or as we write them *EE* and *OO*, very rapidly pronounced; it will be easily found to be a manifest Error, by any Person, who shall nicely and carefully consider the Formation of the Words *Yee* and *Woo*, especially if he often repeat the same Formation; for he will find, that he cannot easily pass from the Sound of the Consonant, to that of the following Vowel, without a manifest Motion, and so a new Position of the Organs of Speech, which does not happen in the repeating of the Sounds *EE*. *OO*.

But I am not ignorant, that these, which we commonly call *Diphthongs*, have Sounds different from their genuine Sound, in different Tongues, of which we

shall not now treat: Yet these may all be found and discovered among those Sounds, which I have discoursed of, and so may be reduced to their proper Places.

The *English* long or gross *I* is plainly a Sound compounded of the *E* Feminine and the *Y* Consonant. And has altogether the same Sound as the *Greek* ι.

The *English* *Y* Consonant or soft *G*, or *j* Consonant. else *Dg*, is compounded of the Consonants

Dy: For their *Jar*, *Joy*, *gentle*, *Lodging*, &c. sound *dyar*, *dyoy*, *dyentle*, *loyding*, &c. And with the same Sound is the *Arabian* *Gjim* pronounced, (which Letter although it comes from the *Hebrew* *Ghimel*, yet does not retain its Sound) as also the *Italian* *Gi*.

The *French* *Y* Consonant, or soft *G*, is compounded of the Sounds *Zy*. For their *Je*, *Age*, &c. are *Zye*, *A-zye*, &c. The *Persians* write this Sound by their *Zye*, which is distinguished from the *Arabian* *Ze*, by having three Points at the Top.

But the *German* *Y* Consonant is plainly a simple Sound, namely, the same with the *English* *Y*: As has been said before.

The *English* *Sb*, the *French* *Cb*, the *Sb*, *ch*, *sch*. *German* *Sch*, the *Hebrew* and *Arabian*

Schin, have the Sound of *Sy*. For the *French* Word *Chambre*, the *English* *Shame*, the *German* *Scham*, sound *Syambre*, *Syame*, *Syam*. The *Welsh* expresses this Sound by *Si*, with a Note of Production over the following Vowel. *Sion* [John] is a Monosyllable, but *Sien* [Mount Sion] is a Word of two Syllables.

The *English* *Cb* or *Tcb* sounds *Ty*: For *Orchard*, *Riches*, have the Sound of *Ort-yard*, *Rit-yes*, &c. With this Sound the *Italians* pronounce their *E* Vowel before the Vowels *E* and *I*. The *Persians*, to express this Sound, beside the *Arabick* Alphabet assume their *Cbe*, which they distinguish from the *Arabian* *Gjim*, by three Points over the Head of it. If before the *English* Word *Yew*, you severally put *D*, *T*, *S*, *Z*, it will be made, *Dyew*, *Tyew*, *Syew*, *Zyew*, that is, the *English* Words *Few*, *Cfew*,

Chew, *Shew*, and the *French* Word *Jeu*, *Play*. And if you put *S*, *Z*, before *Yanyer*, it will make the *French* *Changer*, that is, *Syan zyer*; but if you put *T*, *D*, before it, it will make the *English* *Changer*, that is, *Tyan-dyer*.

I am sensible that there are some who will have it, that the Sound *S* is heard in *English* *che* and *ge*, as if *Changer* were to be founded *tsyandzyer*; and I appeal to others, whether he, who truly pronounces the *English* Word *Changer*, does not at the same Time pronounce the Sounds *tyan-dyer*.

The *X* of the *Latins* and the *ξ* of the *Grecians*, *Ἢ*, and the *X* of almost all other Nations are compounded of *cs*, *xc*. This Letter the *Hebrews* and other Oriental People have not, but write in its Stead the simple Letters of which this Letter is compounded, which the *Germans* likewise often do; for their *Ochs*, *Wachs*, *Sechs*, *Sechst*, &c. are the *English* *Ox*, *Wax*, *Six*, *Sixth*. The *Welsh* always expresse this Sound by *cs*.

The *Latin* *K* was antiently used for *Ca*: For they *K*. wrote indifferently *Calendæ* and *Klendæ*. But it now generally has amongst most Nations the same Sound as the *Greek* *κ* *Kappa*, from whence it came, or the *Latin* *C*: And it would be altogether a superfluous Letter, if *C* always retained its Genuine Sound. Wherefore the *Welsh*, whose *c* has always the same Sound, have no *k*; as well as some other People.

Cataker does rightly affirm, that the *Q* of the *Q*, *Latins* was formerly written for *cu*, or rather *cw*: But now a-days when *u* is subjoined to it, it has the same Sound as *C* or *K*, and is a superfluous Letter. The *Welsh* have not this Letter; but for *qu* always write *cw*, or *chw*. And the *Saxons* wrote *cpæn*, that is, *Cwen*, for what we write *Queen*.

The *English* *wb* is altogether sounded as *bw*. For *Wb*. the *English* *whit*, and the *French* *buêt* have the same Sound though they differ very much in Signification. The *Saxons* did also set the *b* before the *w*, but I cannot tell how the *English* came to alter the placing of it: So for the *Saxon* *bæwet*, *bawilc*, the *English* say *what*, *whit*, but the *Scotch*, *qubat*, *quilk*.

And it is worth our observing, that the Consonants *y* and *w*, though they be not much minded, are most commonly subjoined to kindred Consonants before kindred Vowels: For *y* is often subjoined to the *Guttural* Consonants *c*, *g*, when a *Palatine* Vowel follows: For *can*, *get*, *begin* are sounded as if they were to be written *cyan*, *gyet*, *bigyin*: For the Tongue can scarce pass from these *Guttural* Consonants to form the *Palatine* Vowels, but that it must pronounce *y*. But it is not so before the other Vowels; as in *Call*, *Gall*, *go*, *Gun*, *Goose*, *come*, &c.

W is sometimes subjoined to the *Labial* or *Lip* Consonant *p* and *b*, especially before open *o*; as in *Pot*, *Boy*, *Boil*, &c. which are sounded as if they were to be written *pawot*, *brwoy*, *brwoil*, &c. but they are not always thus pronounced, nor by all Persons.

The *Latin* *oe*; the *English* *ea*, *oa*, *ee*, *oo*, *ae*, *oe*, *ea*, and sometimes *ei*, *ie*, *ou*, *au*, also *th*, *ph*; *oa*, *ee*, *co*. (the like to which are to be found among other Nations) although they are written with two Characters or Letters, are, notwithstanding, according to our present Pronunciation of them, but simple Sounds: As we have shewn in their Places.

And hitherto have I explained all the Sounds of the Letters, which do occur in any Nation, both simple and compounded as far as I thought sufficient: And do believe that you can scarce find any Sounds which may not be reduced to the Classes of some of the Sounds that have been here treated of.

It is also observable, that there is some Difference of Pronunciation among different Nations; which does not proceed so much from the distinct Power of the Letters, as from the Manner of the Pronunciation: For the *English* do, as it were, thrust their Words forwards, towards the outward Part of the Mouth, and speak more openly; whence the Sounds become also more distinct. The *Germans* do rather draw back their Words towards the hinder Part of the Mouth, and Bottom of the Throat; whence their Pronunciation is more strong. The *French* draw their Words more inwards towards the
Palate,

Palate, and speak less openly; whence their Pronunciation becomes less distinct, and is intermixt with a Sort of confused Murmur. So the *Italians*, and especially the *Spaniards* speak more *slowly*; the *French* more *hastily*, and the *English* in a middle Way betwixt both. There are several other Differences of Pronunciation among other Nations, which any one may observe as Occasion shall offer.



Sir Thomas Smith's new English Alphabet.

Nomen.	Potestas.	Exemplum.
<i>A a</i>	<i>A</i> short.	Man, Hat
<i>A' ä a.</i>	<i>A</i> long.	Män, <i>i. e.</i> Maine, Hät, <i>i. e.</i> Hate.
<i>B b.</i>	<i>Be-</i>	
<i>C c.</i>	<i>Cb, Tcb, final.</i>	Ceri, <i>i. e.</i> Chery, Mac, <i>i. e.</i> Match
<i>D d.</i>	<i>De-</i>	
<i>Δ δ Δ Δ</i>	<i>Δe, i. e. Tb.</i>	Δou, <i>i. e.</i> Thou, Baδ, <i>i. e.</i> Bath.
<i>E e</i>	<i>E</i> short.	Led, Bred, Hel.
<i>E' ē ē e.</i>	<i>E</i> long.	Lēd, <i>i. e.</i> Lead, Brēd, <i>i. e.</i> Bread,* * He-l, <i>i. e.</i> Heal.
<i>I ē.</i>	<i>E</i> English	Brēd, <i>i. e.</i> Breed, Hel, <i>i. e.</i> Heel.
<i>F f</i>	<i>Ef.</i>	Fil, Strif.
<i>▽ ▽ F.</i>	<i>Ey.</i>	▽ i-l, <i>i. e.</i> Vile, Striv, <i>i. e.</i> Strive.
<i>G g.</i>	<i>Ge-.</i>	Gai, Get.
<i>S s.</i>	<i>Pe-.</i>	Sai, <i>i. e.</i> Iay, Set, <i>i. e.</i> Iet.
<i>H h.</i>	<i>Ha.</i>	
<i>I i y.</i>	<i>I</i> short.	Hid, Bi, <i>i. e.</i> By.
<i>I' ī i.</i>	<i>I</i> long.	Hid, <i>i. e.</i> Hide, Bi, <i>i. e.</i> Buy.
<i>K k.</i>	<i>Ku.</i>	Kat, Kac, <i>i. e.</i> Catch.
<i>L l.</i>	<i>El.</i>	
<i>M m.</i>	<i>Em.</i>	
<i>N n.</i>	<i>En.</i>	
<i>O o</i>	<i>O</i> short.	Hop, Hors, <i>i. e.</i> Horfe.
<i>O' ō ō o.</i>	<i>O</i> long.	Höp, <i>i. e.</i> Hope, Hörs, <i>i. e.</i> Hoarse
<i>P p.</i>	<i>Pe-.</i>	
<i>Q q.</i>	<i>Quu.</i>	
<i>R r.</i>	<i>Er.</i>	
<i>S s.</i>	<i>Es.</i>	
<i>Z z.</i>	<i>Ezed.</i>	Liz, <i>i. e.</i> Lyes, Di-z, <i>i. e.</i> Dyes.
<i>Σ Σ.</i>	<i>EΣ. i. e. Eβ.</i>	LeΣ, <i>i. e.</i> Leash, FiΣ, <i>i. e.</i> Fish.
<i>T t.</i>	<i>Tc-.</i>	
<i>V U u.</i>	<i>U</i> short.	Buk, <i>i. e.</i> Buck, full.
<i>V' p ü w.</i>	<i>U</i> long.	Bük, <i>i. e.</i> Book, Fül, <i>i. e.</i> Fool.
<i>Y y v.</i>	<i>v</i> Greek.	Tru, <i>i. e.</i> True, Ru, <i>i. e.</i> Rue, †
<i>X x x,</i>	<i>Ex.</i>	† Ny, <i>i. e.</i> New.

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